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The Mercersburg Theology

By

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SOUND," "THE INVISIBLE WORLD," "THE REFORMED
CHURCH," "THE SWANDER FAMILY," "OLD
TRUTHS IN NEW FORM," "THE EVOLUTION
OF RELIGION," "THE DIVINITY OF
OUR LORD."

A COURSE OF LECTURES

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Foundation of the Swander Lectureship.

The Swander Lectureship in the Theological Seminary of the Reformed Church in the United States, located at Lancaster, Pa., was founded by the Reverend John I. Swander, D.D., and his wife, Barbara Kimmell Swander, for the two-fold purpose of promulgating sound christological science, and of erecting a memorial to their daughter, Sarah Ellen Swander, born April 3rd, 1862, died September 29th, 1879; and to their son, Nevin Ambrose Swander, born August 7th, 1863, died March 29th, 1884. It shall be known as the "Sarah Ellen and Nevin Ambrose Swander Lectureship." For its maintenance a sum of money was given to the Board of Trustees of the said Theological Seminary, the interest of which is to be applied for the publication of lectures in book form, in accordance with the conditions defined by the terms which accompanied the conveyance of the fund into the hands of the aforementioned Board of Trustees.

These lectures are delivered by members of the Faculty of the Theological Seminary, and others whom the Faculty may select and secure for such service; and while the said Faculty shall guard diligently against the admission of anything into these memorial volumes at variance with the truth as it is in Jesus, they shall not be held responsible for the views of the individual lecturers.

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The Mercersburg Theology

LECTURE I.

INTRODUCTORY THOUGHTS.

Gentlemen of the Faculty and Young Gentlemen of the Class :

It is in compliance with your expressed wishes, and in obedience to your own request, that I begin the task of delivering a course of lectures on The Mercersburg Theology. There are several reasons why I should enter upon the discharge of this duty in a spirit of becoming modesty. First of all, I was never matriculated in the Mercersburg School, and numbered with the favored few who were permitted to sit at the feet of its chief apostles and drink in its teachings from the fountain head. Why such an one should have been selected to give a digest of what such teachings involved, is not clearly within the comprehension of a proselyte at the gate. The selection may possibly be accounted for either upon the assumption that ignorance is the best qualification of an impartial jurymen, or that "distance lends enchantment to the view." Whatever may have been the motive prompt-

ing the invitation, the pleasurable task is now entered upon, in the hope that life may be spared and strength continued to traverse the field, which in the way of sweet anticipation is already opening up to our raptured vision.

It is hoped that the circumstances looking and leading up to the delivery of these lectures will help to exonerate your chosen oracle from the possible charge of presumption in venturing upon the work of reviewing a distinctive cast of theological thought, which had not previously inspired the lovers of truth and challenged the religious intellectuality of the world. The author claims to be not entirely insensible to the delicacy of the position into which he has been pushed, and can, therefore, do nothing less than roll the responsibility back upon those who have drafted him into such service.

The field into which we now enter, and through which we hope to pass, is one, not only of beautiful scenery, skirting the delectable mountains and towering peaks of super-mundane truth and beauty, but also of cragged rocks, thorny hedges and deep ravines, which set barriers to an entrance into the great beyond of all human limitations. We enter a field in which the wheat and the tares have been growing together, and will continue to so develop until the last great harvest day of history. We enter the gallery of the amphitheatre to look down upon the arena, in which some of the greatest men of the world have battled for the mastery of the principles which they represented. Neither are we to be mere idle spec-

tators of the combat. We, too, must struggle with error as long as we search after the truth.

Another difficulty involved in the task before us, and in the treatment of the subject now passing under consideration, is the fact that the Anglo-American mind has not yet been fully educated up to the mode of thinking more prevalent in the land where this theology first sunk its taproot in the soil of German philosophy. This may be a partial explanation of the fact that it has encountered much prejudice and opposition, as a distinctive apprehension of a generally admitted truth. For this reason there should be no harsh judgment passed upon those who, on account of their more mechanical and fragmentary method of thinking, are not able to move along a line parallel with the inductive activities peculiar to a more organic mode of reasoning. It should be for you, young gentlemen, rather a cause of gratitude that you have already been mentally drilled to search after and see the truth, as it stands related to each of its organic parts, and each and all of the parts as related to one organic whole. God hasten the time when it shall be universally acknowledged that nothing can be fully and clearly known, except as it is considered in its necessary relation to all other things.

The author also hopes that he is not entirely unmindful of the fact that there may be unjustifiable prejudgment in favor of any system of thought, when its enthusiastic and zealous disciples, in sympathy with the general trend of such thought, are not thoroughly self-informed as to all that the system really involves and implies. To be secure against prejudice,

impartiality and radical error of judgment, the critic's powers of analysis and synthesis must complement each other in an intelligent, calm and perfect poise. Otherwise there can be no thorough knowledge of any subject under consideration in all the relations and correlations of its essential and incidental parts. To give a correct statement of a case, like the one now about to pass under review, it is not required that the critic should act in the character of one sitting in judgment, upon what he may regard as the merits or demerits of such case. Furthermore, in the possessions of such qualifications, the reviewer may or may not reserve to himself and exercise the right to pass either favorable or unfavorable judgment upon any point or part of the work passing under his inspection. Neither is he obliged by any law of literary ethics to disguise himself, in order to keep his own personal views in the background.

One thing the reviewer should regard as absolutely necessary to a fair and impartial discharge of his duty in the premises, viz: An intelligent recognition of the fact that so long as that which is perfect has not yet fully come there can be no system of human thinking which does not involve more or less error. As long as wheat grows, it will be found mixed up with the chaff, in which the growing kernel is enclosed. And as long as heads of smut are found in the field of cereals ripening for the harvest, there can be no sanity in the conclusion that the grain thus smuttily associated is not itself worthy of being separated from such foul fungus, gathered into the garner and made subservient to the purposes of Providence, in giving

seed to the sower and bread to the eater. Only by a distinct recognition of that which is good in any great world-movement in connection with a corresponding detection of that which is bad in the same system, can there be a real issue joined in any attempt to remove the evil from such a system. Upon the other hand, when there is no such recognition and distinction in the associated relation between the good and the evil in the present composite constitution of things, and when consequently no clear issue can be joined, the result must be sham-battles by moonlight with pop-gun artillery.

It is also felt by the reviewer of the theology now coming under the scope of his limited and imperfect vision, that the task assigned him is one of tremendous proportions. This feeling seems justified by the fact that the subject required more than the work of surveying a narrow neck of land with a view to a statement of the minerals underlying the surface, a chemical analysis of the soil, an inventory of its forest trees, and a description of its climatic advantages. Even this is much more than would be required in a thorough digest of some theological scheme whose clearness is accounted for by its characteristic shallowness. How superlatively great the task of measuring the dimensions of anything that claims all space for its latitude, all time for its longitude, all depths for its profunditude, and for its altitude, the glory of God in the highest.

In the opening paragraph of this introduction, it was stated that the author had never trodden the classic halls of Mercersburg, and that it was consequently surprising that his colleagues in the faculty of the

Seminary at Lancaster had drafted him into the service in which he is now engaged. Upon the assumption of the truth that "wisdom is justified of her children," some other selection would have seemed more fitting. Be that as it may, the author, in order to relieve the case of apparent incongruity, now steps forward and clears his own conscience by a full confession that he is not entirely ignorant of the subject assigned him for treatment in this course of lectures. Although the academic walls of Mercersburg never echoed to his tread, he modestly claims to have been for half a century, in such an attitude to that distinctive school of thought and in such relation to the literature thereof, as to be able to echo back in some measure the teachings that rang out therefrom through all its mediums of conduction to the world around. For sixty years he has been a somewhat thoughtful reader of the Reformed Church Messenger; for half a century he has eagerly devoured the contents of The Mercersburg Review and the Reformed Quarterly Review, often returning to read again, and studying to a point of almost hopeless perplexity those articles which contained knowledge too wonderful for his limited scholastic qualifications, and so high in its seeming transcendental flights that he could not attain the *eto*; for fifty years he has been an assiduous student of Mercersburg literature in its multiplicity and multiformity of style; for several years he listened to the incisive sermons and lectures of Dr. E. E. Higbee in Tiffin, Ohio, wondering on what kind of meat he had fed, that he had become so theologically well developed; during his entire course in Heidelberg Theological Seminary, he sat at the feet

of that beloved Gamaliel, Dr. Moses Kieffer, one of the firstborn sons of Mercersburg, and a workman who knew how to handle a subject which had already set the Ohio Synod all agog: During the thirty years war, known as the liturgical controversy, he watched the Mercersburg theology in its application to the cultus of the church. Furthermore, he has read nearly all the published works proceeding from the pens of Mercersburg's leading apostles. Hence, it seems meet and right that at this point he should confess himself not entirely unqualified for the work that his colleagues have given him to do.

Neither is the author willing to confess that he has been entirely ignorant of the reasonable assumption that there has been progress in this as in all other great organic church movements. The above statement may or may not be taken as an anticipation of what is yet to follow in this course of lectures. There is progress in any life-movement of the world along the line of Providence and parallel with the unfolding of the great plan of the ages. There are many movements in the course of human events which are superficially regarded as progressive while they are either tangential, regressive, or mere eddies along the banks of the world's historic stream. So is there also mere rotary motion. This terrestrial ball on which we live moves 600,000,000 miles a year, but it does not get perceptibly any nearer to the source of solar light. Yet, as the earth is not a creature endowed with rational and volitional powers, it is not expected to do more than to move in the orbit ordained by Him, who suspends the planets on gravitational cords, "stretches out the north over the empty

place, and hangs the earth upon nothing." Job xxvi: 7.

Yes, the astronomer of Uz represented God as hanging the earth upon nothing, and much of the so-called philosophy of the world is trying to out-do Almighty God in his attempts to hang a theory of the moral and rational universe upon nothing more. Alas, what a failure! While true progress moves on a line parallel with the divine purpose, it is also at the same time, a development of the primordial principle, which inheres in the constitution of the world in virtue of the advent of the divine into the human. Since God is in the world, which was made by Him, and since He "by His almighty and everywhere present power, uphold and governs heaven and earth, with all creatures," it is about time for any theology, that is not to be laughed out of countenance, to recognize that fact, that God's way in the world is to hang things upon something. What is that something? Let us patiently wait, and cherish the hope that we shall ultimately see.

No science can perfect itself in advance of a corresponding degree of perfection in other sciences to which it stands correlated. It is equally true that no science can be clearly understood without an approximately clear and correct knowledge of all the sister sciences upon which it is measurably dependent and to which it stands mutually related in the general constitution of things. Even theology, which may be termed the queen of all sciences, can not solve all the problems which are peculiarly its own without the turning on of the side-lights from some of the sciences which are more secular and subordinate. Take, for

example, that branch of theology known as eschatology. How can christian inquiry make progress to completion in the systematic knowledge of the last things in terrestrial history, without a corresponding progress in the study of Psychology, which is as yet in its infancy? The foregoing remarks of this paragraph are especially applicable to a system of theological research so complex in its portions and proportions, so broad in its scope, and so comprehensive in its pretensions as to claim the whole moral, mental and experimental universe as its proper field of investigation and development.

It does not follow from the foregoing outline of an ideal something, that the Mercersburg Theology is strictly answerable, either in part or as a whole, to such a hypothetical forecast. The most that can be reasonably inferred from such an indefinite prospectus is that the outline assumes the possibility that a fair and thorough examination of the system about to pass under review will in some measure justify the assumption. Something must be assumed as a necessary starting-point in all logical processes of reasoning. All sound syllogisms have their foundations in reasonable assumptions. Thus at the very beginning of his revelation of himself to man the divine Author of the Bible gave his rational creatures to understand that they should assume his existence. It is also assumed in all righteous and humane jurisprudence, that a just investigation of any man's character before the bar of the law must of necessity start with the assumption that the prisoner be regarded as innocent, until by an impartial examination of the case, he is proven

guilty. The most and the least that can be said in advance is, that the Mercersburg Theology is entitled to a fair and impartial review, in order that the verdict may not be tainted with prejudice.

Probably no distinctive system of scientific and religious thought ever found itself defended by more scholarly devotion in genuine friendship on the one hand, and defamed by more bitter opponents upon the other hand, than the Mercersburg Theology. While it floated into limited favor upon the gentle zephyrs of cordial sympathy, it was opposed and tossed about by all the adverse winds that blew from every point of the religious compass. Comparatively little was said, done, or written in its behalf, because there were comparatively few who had even an approximate knowledge of its fundamental principle, and meaning. Much, however, was written, done and said to traduce its character, because there were legions who knew nothing about it. Simeon and Anna waited for it in the temple, while all the sycophants of Herod sought the young child's life to destroy it.

The greatest compliment that can be paid to any system, secular or sacred, is for it to be crowned with maledictions by other systems, which are diametrically opposed to it. Such, to a great extent, was the character of the coronation of Mercersburg Theology in the palmiest days of its primitive persecution. Romanism and rationalism poured out the phials of their extreme unction. Puseyism and pietism vied with each other in their common opposition from different directions and for different reasons. In the crusade against the rare fruit of scholarly attainments,

men of mediocre talents and ministers with no positive qualifications whatever for their supposed vocation, professed to know all about Mercersburg Theology, while they knew not a letter of its alphabet. Religious fools made a great noise, while religious fanatics fired their blind zeal with an imaginary coal from its altar. While these things were being done in green trees, rival theological institutions, suspected of an ulterior rather than an altruistic motive, seemed to act upon the presumptive fear that the gates of hell were about to prevail against the citadel of evangelical Protestantism, and that it was their duty in the class-room, and their only comfort in life and death to anathematize Mercersburg Theology.

Should any one think that the foregoing paragraph betrays a purpose to prejudice the case coming presently before the court, the author respectfully begs leave to say that he is not conscious of any such design. His object is rather to forestall any such purpose by cleaning out the underbrush of prejudicial ignorance in order to clear and secure the right of way into the virgin forest of truth's tall timber. Besides, it is supposed to be taken for granted that the reviewer of the system coming under his impartial consideration is not expected to play the pitiable poltroon by running away from the obvious facts of history. Neither is neutrality to be reckoned as an element essential to impartiality, when things are to be weighed in the scales of eternal verity. A man with no positive elements in his moral and mental make-up is not competent to review with fairness and frankness any system of thought whether prevailingly

positive or otherwise. Furthermore, he must exercise his own impartial judgment as to the competency and admissibility of all testimony, pro or con, seeking admittance into the case. A skillful and adroit lawyer, charged with resorting to unprofessional ways and means to carry his point, declared that he was even willing to tell the truth to gain his case and clear his client. So does the author of these introductory remarks confess his willingness to resort to the truth for the sake and glory of the truth.

But what is truth? The question is in order at this time and very important in this age, so remarkable for the boldness of its philosophical inquiries, and the brilliancy of its startling achievements. The better class of daring adventurers, who are now attempting to pioneer their way into unexplored regions in the hope of finding the heart of God in the bosom of nature, are progressive conservatives. While they cherish respect and admiration for the good and great of the past, they are not willing to blindly build their creeds upon a truth-loving ancestry; neither are they ready to pin the broadening folds of their expanding faith to the narrow shrouds of dead theories, whose principal merit consists in plausible features and popular following. Such zeal is commendable. Such progress is approvable. Let such explorers move forward. They *are* going forward. Their numbers are increasing. Their faces are aglow with the radiance of scientific enthusiasm. Let the heroic vanguard roll back the shouts of new victories obtained along the advancing lines.

But how are we to know beyond a reasonable doubt

that certain alleged scientific, philosophical and theological solutions are founded in, and fortified by the truth? What sign showest thou that we may believe? Scientific discoveries are not to be despised and rejected of men. Unanswerable logic is good to the extent that all the elements of its syllogism are imbedded in those things which are unseen and eternal. The human reason may rest with a shallow sense of security in the inductions and deductions of a well informed and well poised intellect; but the human heart, intoned as it is, with the music of the heavenly world, cannot rest absolutely secure and in calm repose, until it is pillowed upon that which lies within the veil and beyond the horizon of the visible universe. Shall we not find such certitude in the Christian religion—the inspiration of the world's best thought, the response to its inmost yearnings, the nursery of its finest arts, the mother of its soundest philosophy, the cradle of all the sciences not falsely so-called, and the crowning glory of human personality?

The fundamental mistake of much modern religious zeal for God, not according to requisite knowledge, springs from a morbid disposition to perform the functions of a judge instead of occupying the place of a disciple. Persons possessed of this malady may find their protagonist in Pontius Pilate. Truth is arraigned before the bar of an unqualified judge, tried upon a false issue and condemned upon testimony having no bearing upon the case. The Roman Governor has been embalmed in the infamy of his presumptuous cowardice, but the same line of false testimony and judicial incompetency, runs parallel with the history

of the world. Men sit in judgment upon the work of biblical scholarship, and the theory of evolution, while lacking the qualifications necessary to dissect a tadpole. A charlatan will constitute himself a high court, and gown himself with the ermine of the bench to pass upon the researches of a Cuvier, the discoveries of a Huxley, or the scientific achievements of a Newton. A young religious enthusiast, scarcely out of the swaddling bands of a questionable birth, does not hesitate to draw his blue pencil across the most monumental work of enlarged and enriched Christian scholarship.

Furthermore, it may be confidently asserted that the general public mind has no clear and adequate conception as to what truth is in its inmost essence, and as related to its eternal source. The popular notion, that truth is nothing more than the correctness of an abstract proposition, or the soundness of a scientific or religious theory, is very far from being commensurate with the proper conception of that absolute and eternal verity, whose substance, if not unqualifiedly identical with, is at least inseparable from the being and essence of God himself. For this reason, truth could never have come down into the finite form of relative existence without the incarnation of God and his consequent indwelling in the very bosom of such being as it culminates in man. And only after that great advent could the Absolute One announce himself, as the way, the truth and the life for all whom the truth makes free indeed.

It may, furthermore, be stated in advance that the reviewer will, as far as possible, let the Mercersburg Theology speak for itself. This will be done in the

way of quotations from some of those who are supposed to have been among its fairest and most able representatives. By such is meant not only those who are accredited with having been primarily and prominently active in laying the foundation of the system, and in giving it shape during the formative period of its history, but also some of those, who through later decades of its years helped to develop its logical possibilities and defend it against the assaults of its enemies. Sporadic contributors to Mercersburg literature, however sound in the faith or meritorious in their contributions, may not be quoted as classed among its apostles. Neither should it be supposed that all those who are reckoned among its advocates are in necessary agreement, as touching all the organic parts or essential elements of the system. A great deal has been written by some of its half-fledged disciples as Mercersburg teaching so far out of harmony with its cardinal principles and central trend of thought, as to be irrelevant and worthless as testimony in the case.

It is not primarily the duty of the reviewer to sit in judgment upon the question as to whether the Mercersburg system of theology is right or wrong. The responsibility of such an exercise of judgment, he may assume upon certain points, if so disposed; but any such rendering of opinion will be regarded as the exercise of a personal right outside of the case strictly in hand. Mercersburg Theology has chosen and set up its standard. By that standard it must be judged, and according to that standard, it must rise or fall. God said unto Moses: "And look that thou make them after the pattern which was shown thee in the

mount." Ex. 25:40. Moses was not responsible for the pattern, but for his own work according to that pattern. So if Mercersburg Theology claims to have received a pattern from the mount or a standard from the heavenly world, it is but right that its work should be judged according to the standard of its own adoption. It is, however, not reasonable to suppose that all the work performed down to date in the Mercersburg laboratory has shown its fundamental principle wrought out in all its details, as applicable to every branch of science with which theology stands correlated.

Of course, it would be neither possible nor proper at this point to state the primordial element or fundamental principle supposed to underlie and govern the Mercersburg Theology. We are as yet only in the portico of the edifice, whose foundation and proportions we are presently to examine. It might not be proper for us even to take a peep through the window for the purpose of inspecting the finishings and furnishings of the palace. There has been too much of that kind of inspection in the past. Upon the one hand it has been criticised, and upon the other, commended by men, who knew nothing more of its distinctive traits of character than what they had seen through a glass darkly. In the present examination it is proposed to enter the superstructure, survey the interior of the temple, and approach the altar where its mysteries are supposed to be shrined.

In concluding these introductory remarks, as well as in anticipation of what is to follow, it may be stated that the apostles, disciples and intelligent adherents of Mercersburg Theology, as a distinctive system of

thought, now about to be taken up for digest, never claimed to have more than partially apprehended its fundamental truths, and therefore looked for its full justification, only when that which is perfect is come. With such an explanation, with such an anchor of hope reaching into the veil of the future, they "all die in faith, not having received the promises, but having seen them, and having been persuaded of them, and having embraced them," confidently record their cause in the chancery of heaven to await the decision at the bar of history.

LECTURE II.

BIOGRAPHIES OF ITS FOUNDERS.

In our introductory thoughts on the Mercersburg Theology we lingered for a while upon the portico of the temple, into which we are now about to enter. Passing its portal, we are to meet and make the acquaintance of some of its leading apostles, who will show us through the courts and conduct us to the altar where many good and great men have paid their devotions to their distinctive apprehensions of the truth. True, they have gone to worship the absolute as personified in the King immortal, invisible and full of glory, but they still speak and inform us as to what they began to do and teach, before they were delivered from the burden of the flesh. The following are the men who have been regarded as among the leading advocates and fairest representatives of the system, now coming under our consideration. They are Dr. Frederick Augustus Rauch, Dr. Philip Schaff, Dr. John Williamson Nevin, Dr. John H. A. Bomberger, Dr. Moses Kieffer, Dr. Henry Harbaugh, Dr. Emanuel V. Gerhart, Dr. Thomas G. Appel, Dr. Elnathan E. Higbee, and Dr. William Rupp. With the exception of the first named of these distinguished men, it was our pleasure to have known and held either correspond-

ence or conversation with all of them during their lives and labors on earth. It is, however, through the pen-portraits as drawn by others, rather than knowledge obtained by personal acquaintance, that the following sketches are produced.

The Rev. Frederick Augustus Rauch was born in Kirchbracht, Hesse Darmstadt, on the 27th day of July, 1806; died at Mercersburg, Pa., March 1, 1841. He was the son of a Reformed minister. Although not born upon a battle-field, his birth occurred at a time when the bloody wars of Napoleon incarnadined the map of Europe and tinged the skies of Germany with a sanguine hue. He was graduated from the University of Marburg, at the age of 21. The following year he entered upon professorial work in the University of Giessen, and soon after accepted the professorship of philosophy at Heidelberg. At the latter place he enjoyed the congenial and beneficial company of that distinguished drill-master, Dr. Charles Daub, under whose plastic hand he received impressions as salutary as they were indelible upon the tablets of his character. Dr. Daub found in his colleague and pupil a receptive and fertile soil for the seed that afterward sprung up in the beneficent luxury of an abundant harvest. From the time of his birth to the maturity of his early manhood, Germany was a caldron of philosophical and political elements in seething commotion. As a positive character, inspired with both the love of truth and the love of country, he taught his apprehensions of sociological obligations from his professorial chair, and heralded his patriotic convictions

through the public press, in such a way as to disturb the tranquillity of those who were enthroned in arbitrary power. Hence, as stated by Dr. Nevin, "It became necessary for him finally, in the judgment of his friends, to provide for his own safety, by a voluntary self-expatriation." He arrived in this country in the 26th year of his age. During the next year, 1832, he began teaching a classical school in connection with the Reformed Theological Seminary, then situated at York, Pa. During the same year, he was ordained as a minister in the Reformed Church, and in 1833, he was united in marriage to a Miss Moore of Morristown, N. J., in whom he found a worthy companion. In 1835, he removed from York to Mercersburg, where the aforesaid classical school, under chartered authority, became Marshall College, in the founding and organization of which Dr. Rauch became the first president. During the six years of his presidency of Marshall College and cotemporaneous occupancy of the chair of Biblical Literature in the Seminary, which had also been removed from York to Mercersburg, he did much of the scholastic work, which has since given him his well merited name and fame on history's page. Of his scientific works and other published volumes, we will not speak in this connection, as they must necessarily be mentioned in some of the lectures in this course. Dr. Nevin, his colleague at Mercersburg, in a "Eulogy" delivered eighteen years after his death, upon the occasion of the removal of his remains from Mercersburg, and their re-interment at Lancaster, on the 8th day of March, 1856, said of him, "Called upon by the presence of these venerated relics, the image of

the man is again before me, as I knew him so well, and loved him, during the last sad year of his life. His head prematurely bald; his broad intellectual brow, his mild German eye; his generous, transparent, deeply sympathetic face; all are before me once more, in vivid picture, as I used to meet him in the intercourse of daily life. The inborn delicacy of his spirit, his keen gentlemanly sensibilities, his absolutely irritable impatience with all that was dishonorable and mean, return upon me now like the music of Ossian, mournful and yet pleasant to the soul. I see him in the bosom of his family; the center of all kindly affections, the soul of all generous hospitality, actualizing, as it might seem, in his relations to his own *Phebe*, the full sense of what he has so beautifully described in his *Psychology*, as the true ideal of marriage."

Looking into the life and character of Dr. Rauch as portrayed by his contemporaries, we see him as an ideal German scholar, a representative christian gentleman, and a profound christian philosopher, whose special field of speculative activity embraced, *Ethics, Esthetics and Psychology*—that most difficult task of scientific inquiry into the organic forces that move and the organic laws that govern the human soul in its relation to its source, itself and its surroundings.

Rev. Philip Schaff, D.D., born in Coire, or Chur, Switzerland, Jan. 1, 1819, died October 20, 1893. After pursuing his course of study at Tübingen and Halle, he graduated at Berlin, 22 years of age. Soon after the death of Dr. Rauch, the Synod of the Reformed Church convened and sent a committee to

Germany to secure a successor to that distinguished scholar and teacher. The committee, after its arrival in Germany, called upon and counseled with the learned and pious Dr. Frederick Krummacher, who recommended Philip Schaff, as the most promising of all the qualified and available men within the compass of his acquaintance. In response to the committee's invitation, the young Swiss scholar crossed the Atlantic for America in 1844. Before leaving his Fatherland, he was ordained at Ebberfeld in Prussia, and soon after his arrival in this country, was inducted into the chair of Church History and Exegetical Theology at Mercersburg. In his inaugural address, delivered at Reading, Pa., October 25, 1844, he discussed what he believed to be the primary principles of genuine Protestantism, and gave a forecast of his view respecting the true idea of the historic development of the Holy Catholic Church, as the embodiment of God's kingdom on earth. The address was subsequently amplified, translated into English, published in book form, and became the target of much criticism, from both German Rationalism and American Puritanism.

In the very beginning of Dr. Schaff's professorial career in this country, he took up the work where the lamented Rauch had laid it down, giving it a more specifically historical and theological cast. The distinctive characteristic of that work in general was the dissemination of a radically new apprehension of the old truth whose goings forth have been from of old, from everlasting.

Strong in his rare natural abilities, broad in his intellectual attainments, and rich in his ethical en-

dowments, Dr. Schaff was well qualified for the work to which he was led, and in which he was guided by that almighty hand that rules the winds and the waves of the world's tempestuous Gallilee.

During the half century of his life in America, the field of his activity and usefulness enlarged itself in a manner corresponding with his expansive genius, Christian scholarship and growing zeal for the promotion of progressive truth. Besides filling theological chairs for more than forty years at Mercersburg, and at Union Seminary, New York, successively and successfully, he moved his pen in various branches of Christian literature until he became the author of many published works. Among these were, "The Sin Against the Holy Ghost;" "James and the Brothers of Jesus;" "The Principles of Protestantism;" "History of the Apostolic Church;" "A German Hymnbook with Historical Introduction;" "The Overthrow of Slavery in America;" "A Vindication of the Idea of Historical Development;" "Ancient Church History;" "America, its Political, Social and Religious Character;" "Germany, its Universities and Divines;" "The Moral Character of Christ;" "Christ in Song;" "The Vatican Decrees" and "History of the Creeds of Christendom."

Dr. Schaff was also for a number of years the Editor of the *Kirchen Freund*, co-editor of the *Mercersburg Review* and of the American edition of Lange's Commentary. Furthermore, he was secretary of the Sabbath Committee of New York, and of the American branch of the Evangelical Alliance, as well as president of the American committee on the revision of the English Bible. In all his providential assignments

on life's great stage, he played his part and played it well. His was a high order of that ordinary inspiration, under which holy men still speak and write as moved by the Holy Ghost. Under such divine illumination, the principle of his inspiration was his recognition and abiding consciousness of Christ's presence in the church and in history. The reliability of his statements was guaranteed by his painstaking research after the truth, the consequent correctness of his knowledge, the maturity of his judgment and the sincerity of his heart. The forceful source of his metaphors was in his lively imagination; the power of his rhetoric was in the purity of his diction and in the simplicity of his style.

Rev. John Williamson Nevin, D.D., LL.D., was born in Franklin County, Pa., February 20, 1803. A child of Presbyterian parents, he was sent to Union College, New York, from which institution he was graduated in 1821. He took his theological course in Princeton Seminary, graduating therefrom in 1826. Already in the year of his graduation his recognized scholastic and didactic attainments were such as to place him temporarily in the chair of Oriental and Biblical Literature at Princeton. In 1828 the Presbytery of Carlisle licensed him to preach the Gospel, and ordained him to the holy ministry. During the following year he was called to the Professorship of Biblical Literature in the Western Theological Seminary at Allegheny City, Pa. In 1840 he was elected Professor of Theology in the Seminary of the Reformed Church then recently located at Mercersburg. During the fol-

lowing year, he became also the successor of the lamented Dr. Rauch as President of Marshall College at the same place. In 1858, he resigned his position at Mercersburg, but continued to serve as president of Marshall College until that institution, in 1853, was removed to Lancaster and united with Franklin College, incorporating them under one charter as Franklin and Marshall College. After eight years of partial retirement and rest from professorial labor, he was again called into didactic service, and became Professor of History and Esthetics in Franklin and Marshall College, and in 1866 became again its President, which position he held until 1876, when he passed into the well-merited rest of voluntary retirement.

As an author Dr. Nevin was as fruitful in christian literature as he was forceful in wielding his terse and trenchant pen. The same hand that extended the olive-branch and applied the balm of healing was powerful and effective in wielding the Damascan blade. Hence, the great variety of his literary productions. In 1828, he gave the public two volumes of his *Biblical Antiquities*. His first periodical, 1832. "The Friend," was largely devoted to the cause of civic righteousness. In 1843, he published a volume known as "The Anxious Bench," a treatise in exposure of fanaticism in religion. In 1846, his "Mystical Presence" began to attract attention in this country and in Europe as well. During the following year he became the author of "The History and Genius of the Heidelberg Catechism." In 1848 he wrote and published "Antichrist or the Spirit of Sect and Schism." In 1849 he began to edit the *Mercersburg Review*, and continued for more than

thirty years to speak from its pages his apprehensions of the wonderful works of God. He discussed nearly all the leading theological questions involved in the nature and progress of God's kingdom on earth. Among the most rich and *multum in parvo* productions of his pen, were his introduction to "Schaff's Principles of Protestantism," and his extensive introductory to the Tercentenary edition of the Heidelberg Catechism in 1863. Some of his most mastodonean contributions were in discussion with Dr. Dorner of Germany over some vital questions of theology involved in the Mercersburg system of thought. In the multiplicity and multiformity of his professorial and editorial duties Dr. Nevin was distinguished for his fidelity to the truth and the logical development of its principles.

Dr. Bomberger said of him:* "No theological professor of this, or probably any other country, ever labored more faithfully and more indefatigably at his post than he; none ever better understood, or more deeply or solemnly realized the weight and value of the vast interests depending so largely upon the intelligence, piety and fidelity of a theological professor. Keenly conscious of the great moral influence with which his office naturally invested him, especially in the church to which he had pledged his services, he cheerfully recognized the corresponding duty imposed by the possession of such influence. Occupying a high tower upon the walls of Zion, one from whose upper windows he could have an unob-

*Mercersburg Review, 1853, pp. 90, 91, 92.

structed and comprehensive view of the wants and perils of the city spread out beneath, it was his duty, not simply to qualify others for being wise and faithful watchmen, but to be one himself." "His contributions have always been upon subjects of the highest theological moment, and such as were most intimately interwoven with the practical life of the church. And it may be remarked, by the way, that his treatment of the various themes thus discussed, and the palpable influence which they have exerted and are still exerting, Dr. Nevin has most effectively quashed the indictment for vapory idealism and misty transcendentalism, which several prosecutors have preferred against him. He, therefore, takes with him to his retirement the most undoubted testimony of the church's continued confidence and esteem, her cordial thanks for his past important and self-denying services and her sincere prayers that the Chief Shepherd may bestow upon him in abundant measure His richest blessings. This indeed, temporarily considered, may be a meager compensation for the services rendered. But it is the best the church can give. And we are confident that in Dr. Nevin's appreciation, its value will be above that of golden medals or of silver plate."

Dr. Nevin was so fearfully and wonderfully made as to be a prodigy among the sons of men. The torch of his towering intellect seems to have been kindled with fire from the heavenly altar. Nothing but personified presumption would attempt to describe his worth or delineate the beauty of his character. A fair and full analysis of that character would show a mixture of all the elements essential to the constitu-

tion of a great man. He was great in his emotions because his heart sought to throb in harmony with the heart that causes the moral universe to beat with organic pulsations; he was great in his discursive and reasoning faculties because he constantly strove to have the same mind that was in Christ Jesus; he was great in the volitional side of his nature, because he chose the Lord from heaven as his supreme good and the source of his only comfort in life and death. Some men of his age were magnetic in their power to attract superficial minds. His was the magnetism which drew unto him men whose hearts yearned after the invisible, and whose minds were anxious to dive into the unfathomable, and drag up those truths that are not found floating upon the surface of popular shallowness. To our ordinary mind, he appeared like a fathomless ocean, while his sublime and manifest christian manhood seemed

“Like the cerulean vaults we see
Majestic in its own simplicity.”

In many respects he was a fit subject for translation to that invisible world and “better country” where the christian philosophers’ dreams are realized in the rapturous visions of triumphant truth, and the rich possessions of imperishable glory.

Rev. John Henry Augustus Bomberger, D.D., LL.D., was born in Lancaster, Pa., January 13, 1817. Died August 19, 1890. The successive steps in his academic course were taken in Lancaster Academy, the Reformed High School at York, and Marshall College

at Mercersburg, where he graduated in 1837, and completed his theological course at the same place one year later.

Dr. Bomberger's life work may be considered under the classification of preacher, teacher, writer, editor, and author. As a minister of the Gospel, he served in succession the following charges, viz: Lewistown, Waynesboro, Easton, Race Street Charge, Philadelphia, and St. Luke's Reformed Church, Montgomery County, Pa. In connection with his services in the aforementioned charges, he taught in a classical school at Lewistown and in a school of theology at Collegeville, Pa. His contributions to the *Mercersburg Review*, beginning with the first number in 1849, were among the most incisive of all the articles that have appeared in that Reformed Church Quarterly during the sixty years of its history. Perhaps his most able literary work was performed when his scholarly attainments were called into service in his translation and editing of "Kurtz's Hand-Book of Church History," and "Herzog's Encyclopedia." In 1868 he began to edit the *Reformed Church Monthly*, devoted to the defence of his apprehension of the Gospel and his own views of the traditions of the Reformed doctrines and cultus. When the discussion in the church had reached its more acute stage and the arena of the controversy had been broadened, the "*Reformed Church Monthly*" was discontinued in 1877 and the gifted editor was placed in charge of "the *Reformed Church Monthly* department," of the "*Christian World*," published at Dayton, Ohio. As author he did not give his works to the public so much in volumes of permanent form as in contro-

versial tractates. His book on Infant Baptism and Salvation appeared in 1861. Dr. Emanuel V. Gerhart says of this book,* "We are pleased to see with what distinctness the author does not hesitate to state what he regards as the benefits which are secured by the blessings of God upon Infant Baptism to the parties concerned."

Dr. Bomberger was the occasion and largely the source of the polemic literature touching Mercersburg theology as applied to the cultus of the Reformed Church. His right to dissent from the views of the majority of the members of the committee appointed by the Synod to draft a new liturgy, was generally conceded by his brethren; but there was not such general approval of his course in organizing around himself a party in opposition to the regularly expressed will of the Synod. Such opposition and the organization of its elements led up to the most significant and far-reaching act of his life in the founding of Ursinus College, with its theological department. It might not be considered proper for the author to speak in this connection of the wisdom of that movement. The Lord left his peace with his disciples. Let us, therefore, have peace. If the church has not yet realized the golden dream of the General Synod at Tiffin in 1881, it should not be forgotten that the key to the volume of uncertain sections of history is frequently found in its last chapter. Let brotherly love continue.

Dr. Bomberger was broad in his intellectual attainments and brilliant in using them in the performance of duty as he understood it. He was magnanimous

*Mercersburg Review, 1859, p. 311.

to those of like precious faith, and magnetic in the attraction of those who were moved by the magnificent manner of his statements. Exuberant in his imagination, florid in his style and felicitous in his oratorical flights, he was as imperial with his pen as he was commanding in the use of his powers as a public speaker. He was as ardently attached to his congenial friends as he was painfully polite to his opponents in the arena of theological combat; and never did he use his fine natural abilities and scholastic attainments for a better purpose or to a better advantage, than in his celebrated defence of Dr. Nevin against his antagonists. His own conception of the truth was truth for him, and right skillfully adroit was he in contending for its supremacy.

Rev. Moses Kieffer, D.D.—Born in Franklin County, Pa., May 5, 1814; died February 3, 1888, in Sandusky, Ohio. He received his literary training at Marshall College, from which he graduated in 1838. The following year he completed his theological course in the Seminary at Mercersburg, Pa. During the same year of his graduation from Mercersburg, having received a call from the Huntington charge, he was ordained to the Gospel ministry in the Reformed Church. Later he became a pastor of the Second Church, Reading, Pa. In 1855, he was elected by the Synod of the Reformed Church and adjacent states, convened in Xenia, Ohio, to become the successor of Dr. E. V. Gerhart, Professor of Theology in Heidelberg Seminary, Tiffin, Ohio. This position he filled until 1867, when he resigned on account of failing health, and returned

to Pennsylvania. He was pastor of the Gettysburg Charge from 1870 to 1873. Later, he volunteered his services as a missionary, and went to the frontier, and raised the banner of the Reformed Church at Sioux City, Iowa, which field he served until he moved to Sandusky, where he laid down his pilgrim staff, and entered his heavenly home.

It is still the writer's pride that for thirty years he enjoyed a full share of Dr. Kieffer's confidence and esteem. He recalls with pleasure his frequent invitations to the Professor's study for consultation in some matters under contemplation. Think of Timothy giving advice to Paul! Already in 1856, he had finished his translation of Dr. J. J. Ebrard's *Dogmatic*. Such work seems to have incited him to undertake the writing of a work on *Systematic Theology* in the English language. Some of the advance sheets of this undertaking he read to us, flattering our boyish pride by asking our opinion on certain points. Although that work was, for some reason, abandoned, our mutual esteem and confidence continued undiminished as the years rolled by. When on his last bed of sickness, in 1888, he sent a special message for the author to visit him. Arriving at Sandusky, the day before his death, he asked us to read over to him an article which he had prepared for the *Reformed Church Quarterly* on Prof. Drummond's *Natural Law in the Spiritual World*, and to make any corrections seemed called for, saying he could no longer place confidence in his own judgment. We made a few unimportant suggestions and corrections, and at his request sent the paper to

the Editor of the Quarterly, who was pleased to give it room in the April number, 1888.

Before we left him, we spoke of his only comfort and hope in life and in death, and reaching out his hand for our farewell departure, he repeated a part of one of the brief paragraphs of the above mentioned article: "The valley of death is indeed damp and gloomy, the grave is dreary and cold, and Sheol may be located on the borders of despair; yet of themselves they cannot extinguish the flame of human life, and prevent us from entering the spiritual world, illumined by the immediate presence of the Lord God and the Lamb." After our departure, (as we learned) he said to his wife: "I will turn over and take a rest." He turned over and soon entered into that rest which remaineth for the people of God. In compliance with his request we returned and conducted the services at his funeral, and committed his body to the ground in the cemetery at Sandusky, Ohio.

Dr. Kieffer was a christian gentleman of the old school, with his face ever turned toward the rising sun of the new. His endowments were above the ordinary and his ambition was laudable. As a theologian he was conservatively progressive. In his capacity as teacher, he was just speculative enough to incite his pupils to do a little thinking outside of traditional ruts and upon their own responsibility. His favorite motto was "Christ all in all." His order of Christological reasoning was first the Christ of Christianity; then the Christianity of Christ. As a preacher he was incisive and instructive. Before an audience his bearing was dignified and reverential,

his voice as clear as a morning bell, his gesticulations natural and graceful, his modulation charming, his style more felicitous than florid, while his manifest consciousness of the omnipotence of the eternal and objective truth was the supreme element of his power in all his pulpit ministrations.

LECTURE III.

BIOGRAPHIES CONTINUED.

In the former lecture we were interested in the biographical sketches of men who were numbered among the chief apostles of Mercersburg Theology—men who stood as god-fathers at its baptismal fount and guardians of its youth. Continuing, we now come to the task of delineating the characters of another group of men, who came later to its advocacy, defence and development. Some of these were younger in years than the Apostolic Fathers who preceded them, and who were consequently called, at a later date, to meet new issues arising from the further logical working out of the problems involved in the same general system of thought. This latter class were among those who watered what their predecessors had planted, and, perchance, pruned the plant of some of the branches not necessary to its proper growth and symmetry.

Rev. Henry Harbaugh, D.D., was born near Waynesboro, Pa., October 28, 1817, and died at Mercersburg, Pa., December 28, 1868. He received his education at Marshall College, preparatory to his theological course in Mercersburg Seminary. In 1843 he was ordained to the ministry of the gospel in the Reformed Church, and served successfully and success-

ively as pastor of charges at Lewisburg, Lancaster and Lebanon, Pennsylvania.

Besides faithfully performing his arduous duties as pastor of the above named churches for a period covering twenty years, Dr. Harbaugh was abundant in labors in other fields of educational activity and christian usefulness. For a score of years he was one of the most regular contributors to the pages of the church's literary and religious periodicals. During the last year of his life he was editor of the *Mercersburg Review*. He was also for many years the editor of "*The Guardian*"—a magazine devoted to the social, literary and religious interest of young men and ladies. As an author he was fruitful in the production of many and varied volumes. His works were a study for the learned and a source of wisdom for the people. He published three volumes of *The Future State*, viz., *The Sainted Dead*, *The Heavenly Home* and *Heavenly Recognition*. These were a rich source of consolation to christian pilgrims in this terrestrial valley of tears. His *Life of Schlatter* and two volumes of *The Fathers of the Reformed Church*, required of him great labor and painstaking research among the dusty archives and records of fragmentary history and apocryphal tradition. His *Golden Censer*—a book of prayer and meditation—was designed to cover all the varied experiences of the christian life. Following these were, *The True Glory of Woman*, a *Book of Poems*, *The Birds of the Bible*, *Union with the Church*, a *Catechism for Children*, *Hymns and Chants*, *Youth in Earnest*, and *A Plea for Beautiful Churches*.

As a sacred lyrist, he left some of the most inspiring hymns ever sung in the services of the church.

During the twenty years of Dr. Harbaugh's work as a pastor, editor and author, he was passing through a school of discipline preparatory to the duties of a more responsible position in the church. As an apt student and a ripening scholar, he was prepared for the summons of the Synod to enter a more responsible position in the service of the church. In 1863 he was elected to the chair of Dogmatic and Practical Theology at Mercersburg. About the beginning of the year 1864, Dr. Schaff having been granted temporary retirement from the chair of Church History, to visit Europe, Dr. Harbaugh was requested by the Board of Visitors to fill his place until his return. This position he accepted and filled until Dr. Schaff's return from Europe, when Dr. Harbaugh devoted himself more exclusively to the work of the chair, to which he had been called by the Synod. In this position he spent nearly five years preparing young men for the ministry, and in drawing the outlines of a system of thought which he intended to develop more fully during the more mature age of his growing christian manhood. But alas! His sun went down at noon. The hopes of the church were disappointed; yet he did not lay down his work until he had stamped his age with an impress as indelible as it was inimitable. If he accomplished so much in the forenoon of his short day, how much more and better he might have wrought had his sun been permitted to pass from the apparent meridian of his life to the full maturity of his promising manhood. As it was, he bequeathed to the church

a rich inheritance. Besides having lived himself into some of the most important decades of her history, he left in manuscript a valuable forecast of what he had intended to develop more fully in the way of working out his theology in a new christian mold.

The writer recalls with melancholy pleasure and pardonable pride the very endearing, if not intimate relation that existed between this good great man and himself. Shortly after the meeting of the General Synod at Dayton, 1867, the learned Doctor, of his own accord, opened up a correspondence between us, which continued until he was stricken down by his last sickness. A few days before his death, Mrs. Harbaugh at his request wrote a letter with the information, that our communication to her husband was on his study table and would be answered as soon as he was able to sit up. May not that relation be renewed, and that letter be answered when and where there shall be no more death, neither sorrow nor crying?

Dr. Harbaugh was as safe in his leadership as he was sane in the christian views he so consistently held, and sound in the theological principles he so logically developed. He always anchored his faith to the moorings of the old and tried, before he would allow his fancy to seek the shores of speculative novelties. His recognition of the Incarnate God in history stimulated his modestly sanguine temperament and gave buoyancy to his reasonable expectations. He was a man of strong convictions, and unassuming piety, tender-hearted, companionable, ardent in his friendship and pre-vaillingly cheerful in his religious mood. These excellent traits were truly predicable of him, because

the bed-rock of his character was an abiding consciousness that he was constantly overshadowed, uplifted, tenanted and surrounded by the powers of a heavenly and supernatural world. Such a sense of the supernatural, however, never disturbed or destroyed the normal endowments of his well poised personality. Among these, were originality, individuality and naturalness. He spurned the silly attainments of empty affectation, as much as he despised sham and mechanical oratory. Although a child of God, he was still his own child (self), not the mere stage-echo or some other self. His new birth from above strengthened those home-born convictions of truth and right, which so intoned his whole being, as to make his life one sweet melodious song.

Rev. Thomas Gilmore Apple, D.D., LL.D.—Born in Easton, Pa., November 14, 1829; died at Lancaster, Pa., September 17, 1898. After acquiring some rudimentary elements of his education at Easton, he matriculated in Marshall College at Mercersburg, where he graduated with the honors of valedictorian in 1850. He studied theology at Mercersburg in connection with his collegiate course, and continued to be a devout and diligent student of that sacred science to the end of his life. After his licensure and ordination in 1851, he entered upon his ministerial duties as pastor of the Riegelsville charge. In 1855, he became pastor of the then newly organized Second Church of Greensburg, Pa., which charge he served until 1858, when he was installed as minister at the Greencastle charge. Here he remained until 1865 when, being recognized

as a rising teacher in Israel, he was called to the presidency of Mercersburg College, and afterwards, in 1871, advanced by a synodical election to the chair of Church History and New Testament Exegesis in the Theological Seminary, then recently removed from Mercersburg to Lancaster, Pa. In 1877, he was elected president of Franklin and Marshall College, which position he accepted and filled, in connection with his professorial work in the Seminary, until 1889, when he resigned the said presidency in order to devote himself more fully to the work of his position in the Seminary, which he held to the end of his life.

Early in the last half of the nineteenth century, Dr. Apple began to make his apprehension of the eternal truth felt in the Reformed Church through the columns of the "Reformed Church Messenger." Memory enables some of us to recall the pleasurable anticipation with which we watched and waited for his instructive and incisive contributions in each successive weekly issue of that periodical. As time rolled on and questions of vital moment arose for consideration and discussion he began to speak more frequently and forcibly through the pages of the Review. So fully had he identified and familiarized himself with the rising trend of theological thought then commanding the attentive consideration of the church, that after the death of Dr. Harbaugh, 1868, his mantle as editor of the Quarterly logically fell upon Dr. Apple's shoulders; and right cheerfully did he take up the work and carry it forward for nearly thirty years. During all these years he gave no evidence of either a fainting heart or of faltering feet.

Besides discharging his multiplied and multiform duties as President of the College, Professor of Theology and Editor of the Quarterly Review, Dr. Apple worked assiduously in many other responsible positions in which he was placed by the church he loved and served so well. He was a member of the Liturgical Committee, Chairman of the Committee on the proposed union with the Reformed Church of America, a delegate of the session of the Alliance of Reformed Churches at Belfast in 1884, and again at London in 1888. He was also a member of the Peace Commission, and no one labored more conscientiously than he in that responsible work, which he sincerely believed the Father had given him to perform.

Dr. Apple was a man for whom his more intimate acquaintances were proud to cherish sentiments of respect and admiration. He was always tranquil and serene in his well-poised ethical and intellectual constitution as a scholarly christian gentleman. Though sometimes seemingly perturbed temporarily by his more adroit antagonist in debate, he always exhibited the rare ability to remain calm until he had fully recovered his equanimity in the consciousness of the truth and righteousness of his cause. On the floor of the Synod, in advocacy of the principles and policies of the church, he was regarded by many as the polestar for less experienced navigators upon the squally sea of religious polemics. After Dr. J. Williamson Nevin had passed into the superannuated list of intellectual giants, Dr. Apple was looked upon as bearing something like an oracular relation to the Mercersburg school of thought. He was regarded as a fair represent-

ative and a safe leader, because he was recognized as thorough in his knowledge, considerate in his judgment, and conservative in his advance along the line of progress. For these and other reasons, his views on questions of christian philosophy were received with deferential regard by many who, for more than a quarter of a century, had watched the outgivings of his mighty pen and the unfolding of his symmetrical manhood. How imperial he seemed in his unassuming and unimpeachable piety as he stood upon the floor of the General Synod at Tiffin in 1881, and plead that the compromise report which had already been unanimously approved by the Commission, and which was then under prayerful Synodical consideration, might be adopted with such a hearty concurrence of all parties as to usher in the millennial dawn of the Reformed Church. His tongue seemed baptized with heavenly eloquence as he arose upon that memorable occasion amidst the ominous intimations of a minority purpose to prolong the war into the future:—"Mr. President, we of the majority have burned our bridges behind us with the sincere purpose of securing for our church an abiding peace, and as far as possible and desirable uniformity in cultus through all the years to come."

As a writer and a speaker Dr. Apple aimed to express himself and his thoughts in pure diction. He neither hampered himself nor bewildered his audience with a superfluity of words. He was too firmly grounded in the abiding consciousness of eternal truth to fritter his energy away in temporary flights of empty oratory. And for this reason he was truly eloquent. Technical terms were avoided as far as their omission

was consistent with a clear and full conveyance of the idea he aimed to express. His sublimity of diction was in the perspicuity, purity and precision of his style. By virtue of these qualities, his thoughts were made so clearly visible as to be effulgent and effective in leading those addressed to a beneficial apprehension of the truth he aimed to promulgate.

Rev. Elnathan Elisha Higbee, D. D., LL. D., was born near Burlington, Vermont, April 27, 1830, and was graduated from the University of Vermont in 1849. Soon after his graduation, he was called to Emmitsburg, Md., to take charge of the mathematical and classical department of a select school, organized and conducted by his brother-in-law, the Rev. Geo. W. Aughenbaugh, D.D., of that place. Coming into personal touch with Drs. Nevin and Schaff, and into an acquaintance with the incisive literature which had issued from Marshall College and Mercersburg Seminary, he fell in with that distinctive trend of theological thought, and in the course of time identified himself quite fully with the movement which had begun to attract and command many of the progressive intellects of the age. In the winter of 1851-2, he entered the Theological Seminary at Mercersburg. Upon his graduation therefrom, in 1854, Maryland Classis licensed him to preach the Gospel. After serving a Congregational Church in Bethel, Vt., for a few years, he was called to the pastorate of the First Reformed Church at Tiffin, Ohio, in 1858, and soon thereafter was elected to the Professorship of Latin and Greek in Heidelberg College. In 1862 he was elected

pastor of Grace Reformed Church, Pittsburgh, Pa., which position he accepted and filled until 1864. He was elected to the Professorship of Church History and Biblical Literature in Mercersburg Seminary, by the Synod of Lewisburg, in October, 1865, and to the Presidency of Mercersburg College in 1871. His last position as an educator was that of Superintendent of Public Instruction of Pennsylvania, which he entered into in 1880, and filled until his death in 1889. This last advancement was not so much a promotion as it was an enlargement of his field of activity and sphere of usefulness as one of the first educators of that great Commonwealth.

The writer first met Mr. Higbee upon his arrival in Tiffin, September, 1858. Entering the pulpit, he opened the service and announced his text from I Cor. ii:7-8, and read it with a baptism of elocution: "We speak of the wisdom of God in a mystery, which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of Glory." It seemed to us as the first real reading of Scripture that we had ever heard. The Word had a new inspiration, and his inflections gave out a new revelation of truth. His modulations charmed the eager ears of his audience, and his exposition of the text stamped itself upon the hearts and minds of the congregation as a message of power from the heavenly world.

The writer being then a member of the First Reformed Church, and his father an elder in the congregation at the time of Dr. Higbee's arrival in Tiffin, the door of our old home stood wide open with a warm

welcome to our new pastor to enter our family circle. A recollection of his visits, though fifty years ago, still opens the fountain of past endearments. He occupied a central and forceful position in the religious and social circle of our domestic joys. He even cultivated and called out the friendship of the family dog, and secured the full confidence of "Pen." This new acquaintance was turned to good account. Pen understood how to tree the wild turkeys then still roving through the forests lying off in the direction of the Wyandotte Indian Reserve; and Dr. Higbee understood Pen. Hence, during the following winter after snow had spread its white mantle upon the ground the Doctor came to borrow our dog and rifle for the exciting chase, and in mutual confidence they went to the happy hunting ground to seek, and perchance to capture, a specimen of that elusive bird, which in the Doctor's estimation was made but a little lower than the American Eagle.

Whilst Dr. Higbee had little love for childishness, he was filled with admiration for whatever was child-like. Indeed, he was intensely enthusiastic for all that was good and true and beautiful in the simplicity of character. He regarded it as no condescension to mingle with the boys and take part in the sports of children. This he had the happy faculty of doing without lowering the standard of ministerial dignity and duty. For affected piety and scholastic pedantry he had nothing but supreme commiseration. He insisted that nature should be permitted to speak in her own vernacular tongue. With his ear pressed to Nature's bosom, he was ever waiting and watching to hear

all the throbbings of her heart. His pupils soon observed that distinguishing trait in his character, and some of them unconsciously began to acquire the habits of their great teacher. Versatility summarized his distinctive endowments. During the same day he would drill his class in the reading of the classics, take them along the banks of Rock Run and teach them the habits of the turtle, then back to the college to entertain and edify them with one of his inimitable readings from Shakespeare, and meet them again in the evening in the prayer-meeting, when he would supplement the services with a lecture on the organic unity of the Apostles' Creed.

In short Dr. Higbee was simply broad and brilliant in his natural endowments. He ranked second to few in the great field of education. His sympathy of heart, his culture of mind and his loftiness of spirit were among the elements of enrichment in the wonderful constitution of his personality. Among the poets, he was more classic than versatile, and yet the effusions of his prolific imagination covered a broad field of fantasy, extending from an "Ode to an Owl," to his "O'er the Grave Victorious." Crowning all, were the positively christian elements of a character constitutionally destined to outlive the stars in duration and outshine the sun in all the glory of his meridian blaze.

Rev. Emanuel Vogel Gerhart, D.D., LL.D., was born at Freeburg, Pa., June 13, 1817, and departed this life May 6, 1904. His educational training for the work to which, in the providence of God, he was

called, began at York, Pa., and continued at Mercersburg, where he graduated from Marshall College in 1838, and from the Theological Seminary in 1841. In 1842 he was ordained to the Gospel ministry. As pastor, he served successively charges in Franklin County, Pa., Gettysburg, Pa., and Cincinnati, Ohio.

Soon after the founding of Heidelberg College, Tiffin, Ohio, 1850, Dr. Gerhart was called to the presidency of that institution, and to the chair of Systematic Theology in the Seminary connected therewith. Here he gave a demonstrated forecast of his future success as a christian educator. The writer well remembers seeing him in the fall of 1852 as he appeared by invitation before the teachers of Seneca County, delivering a lecture on logic. He stood before his audience of young pedagogues as a dignified Syllogism in whom there was no room for sophistry. In 1855 he was called to become president of Franklin and Marshall College, and was not disobedient to the heavenly vision. Thirteen years later at a special meeting of the Synod of the Reformed Church, convened at Harrisburg, Pa., March 3, 1868, he was elected Professor of Didactic and Practical Theology in Mercersburg Theological Seminary at Mercersburg, Pa., which position he accepted and filled, until in 1871 he returned with the Seminary to Lancaster, Pa., in which he served the Church until the end of his life.

Besides serving his generation as a preacher, pastor and a teacher, Dr. Gerhart gave further evidence of his versatility in Christian scholarship as writer, editor and author. Beginning with Vol. 3 of the Mercersburg Review, 1851, the contributions of his pen gave

enrichment to its pages through the remarkable period of fifty-two years. For a number of years he was associated with Dr. Philip Schaff as co-editor of the Review. His sixty-two years as a minister of Christ, and his fifty-three years as a christian educator, continued without interruption until the day he fell asleep in Him whose person was the ground of his faith and the star of his hope.

The productions of Dr. Gerhart's pen as an author are not found so much in the form of facile, florid folios, as in his rich fruits of labor, logic and love. The Alpha in the alphabet of his literary life is, *An Introduction to the Study of Philosophy: with an Outline Treatise on Logic*, 1859. As such it seems to have sounded out, in the way of an anticipation, the Omega in the form of his *Institutes of the Christian Religion*, 1891,—a work that stamped itself upon his own age as a very valuable recast of the old theologies, a christological treatise that will occupy a well merited place in the world's great library as long as theological literature has a mission on the earth and appreciation among scholarly men.

Dr. Gerhart belonged to the battalion of heavy infantry in that invincible phalanx of moral and intellectual giants who battle for truth and righteousness. He was so constituted by nature, reconstituted by grace and encompassed by the environments of the system of thought in which he stood, that he would have been entirely out of place in the flying artillery of spasmodic emotionalism so peculiar to the age in which he lived. He was emphatically a logician. As such, he began the construction of his syllogism by

the assumption of a truth whose obviousness placed it in the category of axiomatic verities. Thence, he proceeded step by step, in an exactness of statement and scientific process of reasoning, until the correctness of his assumption was confirmed and glorified in the soundness of the conclusion reached. If at times he seemed tedious and unnecessarily formal in his statements, it was only to the pupil who was impatiently anxious to reap where nothing had been sown. This method of unfolding the truth of his propositions and of imparting the instruction included in and aimed at in his purpose, frequently placed him at a seeming disadvantage before an audience and in an age that emphasized the importance of speed at any cost. The writer recalls the occasion of Dr. Gerhart's address on "The Proper Incentive to Foreign Missions, " at the Council of the Alliance of Reformed Churches in Glasgow, Scotland, 1896. Standing on the floor of St. Andrew's Hall, surrounded by pious and scholarly men from all parts of the earth, he consumed his ten minutes in laying down his introductory proposition preliminary to his intended argument, only to be called down by the expiration of his allotted time, amidst the manifest regret of many, who were anxious to hear him in the development of his argument. He sat down without evincing any perturbation of mind. A different type of man would have avoided such an occasion of embarrassment by plunging into something like the semblance of an argument in such a way as to neither touch a major proposition or reach a sound conclusion.

Dr. Gerhart was cautious in taking his position, diligent in searching for facts, precise in the making of his statements, deliberate in weighing the issue and calm in the consciousness that his conclusions were sound. If he was seemingly slow in his methodical movements, he was all the more sure to arrive at the goal of his purpose. To reach the end in view, he employed all his powers of heart and mind and will. These powers he cultivated on a line parallel with the development of his symmetrical character. He spared no pains to make all his mental and moral resources tributary to the accomplishment of his noble work. His whole being was so intoned with the music of the heavenly world as to spur his ambition to make his life an antiphone of that heavenly power which overshadowed him in this world, and by which he lovingly and logically stepped into the skies.

Rev. William Rupp, D.D., was born in Lehigh County, Pa., April 17, 1839, and died April 3, 1904. He graduated from Franklin and Marshall College in 1862, and two years later from the Theological Seminary at Mercersburg. He was ordained to the Gospel ministry by Lebanon Classis in February, 1865, and installed as pastor of the St. Clair Charge, Pa. He afterwards served the Berlin charge, Somerset County, Pa., the Manchester Charge in Maryland and the Myersdale Charge, Pa., covering in all a period of twenty-eight years of pastoral work. In 1893 he was elected by the Pittsburgh Synod to the chair of Practical Theology in the Seminary at Lancaster. That position he accepted, filled and held until his death.

For one-third of a century, Dr. Rupp was interested in the Review, either as contributor or editor. In taking charge thereof, as its editor in 1897, and in the restatement of its purpose and mission in the church and in the world, he also gave an exponential statement of his own Christological position in the following language: "By claiming for it the quality of being Christological we mean that it has taken Christ as the illuminative center of divine or revealed truth. It is not merely a theology that has Christ in it as a subordinate element, but a theology which contains Him as its central organizing principle. The Review has taken its position in the idea of Christ, and has viewed every truth in the light of that idea. Christ has revealed God, and has viewed every truth in the light of that idea. Christ has revealed God, nay, is revealing him now in and through the christian consciousness of the Church; and whatever is in harmony with the revelation of the Christ that is divine truth, and whatever contradicts that revelation is error and falsehood."

To the aforementioned principle Dr. Rupp was loyal all the years of his life. Such loyalty, however, was always insistent upon moving in the element of proper freedom. Although a legitimate and well-nurtured child of Mercersburg Theology, a firm believer in its fundamental tenets and a courageous defender of its claims, he did not regard himself as slavishly bound to accept it in toto as his real unalterable standard of faith. Consistency compelled him to contend that no age of the church or decade of years had in-

fallible authority over all following decades or ages in the historic onflow of a progressive Christendom.

No legitimate son of Mercersburg Theology, or true descendant and successor of its apostolic fathers, will allow himself to be robbed of his inheritance by the charge of its superficial critics that its original position has been radically abandoned. Legitimate progress in the way of development is no abandonment of what was originally involved in its primordial principle of truth. Dr. Rupp was second to no Mercersburg student in his disposition and ability to keep pace with such legitimate progress.

Perhaps no disciple in this distinctive school of thought was more disposed than he to do some thinking upon his own responsibility. He thought what he said and said what he thought. As a philosophical evangelist and an evangelical philosopher, he was always ready to give a reason for the position he occupied and the principles that he advocated. This he could do with ability, as well as with meekness, because he had quite fully informed himself as to the positions held by other men and other schools in all the ages past. He had traversed the fields of philosophical speculation from Plato to Spinoza; he had measured the fruitless flights of German transcendentalism; he had waded and wept through Schopenhauer's pessimistic slough of despond; he had become disgusted with Fichte's doctrine of the Ego; he had drawn his own blue pencil across the page of absolute idealism; he felt that emptiness of Roscellin's nominalism; his soul had sickened and saddened over the ecclesiastic tyranny that sits enthroned upon the banks of the Ti-

ber, and his yearning heart had found such poor consolation in the husks of Calvinistic metaphysics, that he turned to the man of Galilee to learn that according to the true philosophy of the absolute, the moral universe involves a tremendous problem, and that human life is a grand reality. As he here poised himself amidst the storms of the world's tempestuous sea, he was so fully engaged in his strenuous efforts to solve the more profound and prosy problems of life as to leave no room in his soul for mere sentiment and poetry.

Dr. Rupp was a man of faith mixed with common sense. He was too much a metaphysician to attempt a clear distinction and wide separation between faith and regenerated reason. His conception of the genesis of faith was that it was wrought in—not into—the receptive heart by the preaching of the Gospel, which under his view, was nothing more nor less than a self-revelation of Christ as the light of life shining in and through the kingdom of God at hand and present in the Holy Catholic Church. Though walking by faith he held and maintained that it was the Christian's most reasonable service to exercise his regenerated reason in searching after the deep things of God. He was rational without being rationalistic. Thus endowed, he sought to rationalize some of the irrational theories of religion, so pretentiously pious in their infidelity. Such an undertaking was too wonderful for some of his brethren, whose wings were too featherless to follow him in his more sublime flights of ratiocination.

To the broad and analytic mind Dr. Rupp's teach-

ing evinced a harmony between all the parts thereof. If his later writings differed from the earlier productions of his pen, the change involved no real contradiction. He was as consistent with himself, as he was persistent in his contention that there is progress in the revelation of truth. As a true disciple thereof, he did not believe that the Mercersburg Theology had fixed a standard of thinking for all the time to come. His seeming change of position was rather a logical progress from the bud, through the blossom, to the rich ripe fruit at the end of the organic process. His was

“A mind rejoicing in the light
Which melted through the graceful bower,
Leaf after leaf serenely bright
And stainless in its holy white
Unfolding like a morning flower.”

LECTURE IV.

MERCERSBURG PHILOSOPHY.

All great and worthy world movements imply necessity, involve principle, and bear the impress of personality. Necessity is the occasion, principle the dynamic power, and personality the plastic influence. The Mercersburg movement was conceived in necessity, evolved from a distinctive principle, and entered upon its development and mission under the fostering care of the master minds who stamped it with the die of their own personalities. In former lectures we attempted the pen-portraits of the men whose plastic hands gave direction to the movement now under consideration. In this lecture we shall speak of the necessity in which it was conceived and of the philosophic principle of which it was born as a distinctive system of theological thought.

Over three thousand years ago necessity opened the way for the norm of divine law to assume a statutory form under the stamp of a personal human impress which has outlived the fleeting centuries. Nineteen hundred years ago man's extremity was God's opportunity to send a revelation of truth and grace in the person of Him, who is the express image of the Father, and who stamped that revelation with his own

unique personality. Sixteen centuries ago the Christological clash and confusion of the patristic age gave birth to a trinitarian formula so obviously impressed with the Athanasian stamp as to be the sign and seal of orthodoxy through all the stormy years that have since rolled away. Seven hundred years ago King John's despotic authority became intolerable, the "Great Charter" of liberty was born and Runnymede became a waymark in the history of the world. Four hundred years ago the fulness of the time had come for the 16th century epoch, and the movement, animated by the Protestant principle and guided by a hand divine, received the manifest and multiform impress of human personalities. One hundred and thirty years ago, the intolerable yoke of foreign oppression made it necessary for one nation to dissolve the political bands that bound it to another and fling the Declaration of Independence to the breeze of popular sovereignty. And seventy years ago there was a necessitous occasion for the great Christological movement which began at Mercersburg as a system of thought, answerable to the aching void in the religious thoughtfulness and thoughtlessness of the age.

The general condition of the world during the latter part of the first half of the 19th century, was such as to fill the observant and discerning christian mind with disquietude, anxiety and alarm. Religious, social, political and philosophical elements were lashing themselves and each other into the fury of ominous commotion. From the sunrise of the Orient to the sunset of the Occident the world was either a pool of stagnation or a seething caldron of restlessness and

revolution. The oscillations of the religious pendulum were between traditionalism on the one hand and radicalism upon the other; and such traditionalism was no longer confined to the pent up Utica of the Romish Church. The dynasties of Europe either trembled on their despotic thrones or tottered before the uprisings of their rebellious subjects. Columbia had broadened the arena of the world's most progressive activity from the Montezumian temples of the South to the storm-path of the North. Westward the star of empire had made its way, from the Atlantic to the Pacific, to appear upon time's last stage for time's last play. Social and religious convulsions were felt and feared from Cancer to Capricorn. The tendency toward Bibliolatry in some sections of Protestantism may or may not have provoked the Church of Rome to renew her devotions to the Maryolatry of the Middle Ages. Attracted by some mysterious affinity, Oxford and the Vatican were passing through a period of ecclesiastical flirtations, looking to something like a semblance of a union between the two. Protestantism with her superior form of christianity was unconscious of the diseases that were preying upon her vitals and threatening the foundations of her strength. Tractarianism in England proposed to start the church anew upon the foundation of primitive christianity. St. Pusey sought to supplant St. Peter. Puritanism in America imagined that Plymouth Rock was the Rock of Ages, while it remained unconscious of the fact that it was being washed away by the waves of Unitarianism. Universalism and a swarm of sects appeared as numerous and as pestiferous as the frogs

in the land of Egypt. The theology of unbelief was taking the place of the faith once delivered to the saints. The apostles of rationalism were denying that the man of Galilee was more than a virtuous hero in the tragedy of human life. Strauss, Feuerbach, Renan and Bauer denied the supernatural element in the constitution of christianity. William Ellery Channing, and his new school of old Arianism sought to take the crown of divinity from the head that was once crowned with thorns; and the fanaticism of false revivalism was sweeping over the face of the American continent with a zeal for God, but with little knowledge of Him whom God had sent.

While this negative preparation for something better was going on throughout the world, Germany was at work, as usual, turning out her philosophers and philosophies; and it may be added in this connection, that the period of time under consideration in the last paragraph was more than ordinarily productive of speculative philosophic theories. These theories covered a range as wide as the distance between the most profound divings of Teutonic acumen to the highest flights of its daring transcendentalism. It is noteworthy that Schleiermacher, Schelling, Hegel, Herder, Kant and Fichte were all born within the same half century of years, and that they were all either alive or in the noontide of their posthumous influence while Napoleon was on his march from Corsica to St. Helena. Was there nothing providential and remarkably coincidental in the fact that the incisive writings of this stellar cluster of great men appeared above the horizon of incarnadined Europe at a time when the people

would be most disposed to look for something more responsive to the yearning heart of man and more enduring than the ephemeral flashes of political empire? Furthermore, is it not worthy of note that Frederick Augustus Rauch was born just as Bonaparte was marching from the zenith of his military glory at Austerlitz to the going down of his sun at Waterloo, and while Hegel was writing his "Phenomenology," in anticipation of his "Logic," in which he seems to have identified all being with thought, projecting that profound, yet hazy system of "absolute idealism," which for one hundred years has been the bone of much contention among learned men—and other men whose erudition consisted largely in prejudice and presumption.

When the pious and scholarly young philosopher, Dr. Frederick Augustus Rauch, came from Germany to America in 1835, he brought with him the courage of a great man who dared to follow the leadings of great thoughts. Nine years later, 1844, came Dr. Philip Schaff. During these years, Schleiermacher, Schelling and Hegel were yet alive. They had, therefore, an opportunity to see Europe's philosophical speculation pass through the fires of criticism in the homeland. Schaff was an admiring disciple of Schleiermacher, yet knew how to seize the truth wherever found, and to filter its waters from that ruinous rationalism and pantheism which so largely infected the most masterly productions of the Hegelian age. These two young Germans brought with them seed-thoughts enough to plant a continent. Dr. Rauch's philosophy first cropped out in the form of his immortal work on psychology,

and had his sun not gone down before noon, would doubtless have borne more fragrant fruit in his contemplated and partially prepared book on Christian Ethics. Dr. Schaff's theology and history grounded themselves in that truly philosophical view of the moral universe, which recognizes the organic unity of all its parts:

"One God, one law, one element
One far away divine event
Toward which the whole creation moves."

During and prior to the time of the transmigration of Rauch and Schaff from Europe to America with their valuable philosophic principles and lofty ideals of truth, Dr. John Williamson Nevin was undergoing a voluntary transplantation, root and branch, from the old and time-worn Calvinistic system to the German Reformed Church which at that time had no distinctive theological system of any kind. Though then unconscious of his great mission, he was the man ordained of God to cry in the wilderness of Puritanic abstractions, Romish usurpations and rationalistic abominations, "Prepare ye the way of the Lord, make his paths straight." If "Rauch and Schaff were the first important bridge-builders between the German and American thought-world" (Prof. Schiedt), Dr. Nevin was the peerless pier upon which the spanning superstructure found its first American support. The history of the last seventy years makes obvious the fact that he was the divinely appointed committee to receive these Teutonic champions of newly apprehended truth upon their arrival in the western world,

welcome them to our shores, water the seed which they came to plant in American soil, develop the germ-principle of that seed in Anglo-American life, cultivate the plant into symmetrical unfoldings, and apply the leaves thereof for the healing of the nations.

Dr. Bomberger in his very favorable notice of Dr. Gerhart's work on "The Study of Philosophy with an Outline Treatise on Logic," says (Mercersburg Review, 1859, pp. 93, 95, 105): The success of Dr. Rauch in transplanting to American soil, and acclimatizing here the choicest fruits of the best German schools of philosophy, as well as the improvement of the transplantations, by skillfully combining with them everything susceptible and worthy of appropriation from English systems, excited general admiration. The high position taken at its start, in metaphysical studies, was fully sustained and very ably developed by the second President, Dr. Nevin, who strengthened the foundations previously laid and consolidated, beautified and carried forward the superstructure, which had been reared thereon."

This transplantation of German thought to America became the occasion of much bitter persecution and abuse of men, who were either actors in, or sympathizers with the movement. Dr. Rauch had scarcely passed to the heavenly world where the terrestrial dreams of the christian philosopher are realized in heavenly vision, before there was an incipient opposition to the new philosophy. There was, however, not much hostile demonstration until the winter of 1844-5, when Dr. Schaff was made the target of un-

charitable criticism. The flood-gates of merciless maledictions were first opened by his own countrymen. Under one view he had come to his own, and his own received him not. German rationalists hated him because he emphasized the necessity of supernatural elements in the religion that saves the world from sin and completes humanity in the fulness of a higher life. American Puritanism criticised him because he held that Protestantism could do a little sweeping before its own door, and because he was reputed a cloud-climber in some of his theories. Some of the pietistic newspapers of the country made him famous among superficial men, who knew no more of the great historian than did the editors of those periodicals. The New York Observer of April, 1848, characterized Dr. Schaff's teachings respecting the person of Christ as "German transcendentalism." All the Herods in the tetrarchy of old Jerusalem sought the young child's life to destroy it. The fires of persecution were kindled in all the most combustible parts of false Protestantism. Schaff's "Principle of Protestantism" provoked Dr. Berg to cast a flaming brand into the German Reformed Church because its author had been elected to a professorship in her theological seminary. Dr. Nevin was charged with being a participant in the crime, because he had translated the book with notations of approval, and because he did not agree with Dr. Berg and others that Protestantism, as it then stood in its Puritanic form, was the very pink of religious perfection, and that Rome was nothing more or better than the mother of harlots.

Some germs of sound philosophy
Were brought across the ocean wide,
Applied to our theology,
To make its soil more fructified.
At Mercersburg the seed was sown,
The crop well watered—partly grown.
From Mercersburg the movement spread
On wings of life and light, to sound
The archangel's trump, and wake the dead
In Christless orthodoxy found,
Till Plymouth Rock—in nasal-tones—
Spake from the valley of dry bones.

These critics ranged in questionable competency all the way from the uneducated up to the man who was fortunate enough to become the husband of Harriet Elizabeth Beecher. Prof. Stowe was a graduate from, and for a time, occupied a chair in Andover Theological Seminary, an institution which was already then as destitute of positive theological principles as it is now destitute of theological students. He did not directly criticise Mercersburg Philosophy, but in the *Biblical Repository*, 1845, after telling the public that he had "waded through" Hegel's works, and confessing that he could not tell "what the man means by anything he says in all his writings," (requoted from Dr. Schaff) criticised what he was pleased to call "Teutonic Metaphysics or Modern Transcendentalism," in such a majestic way that Dr. Schaff felt it to be his duty to reply in a later edition of his *Principles of Protestantism*, pp. 149, 150, 151.

Replying to the above, Dr. Schaff said in part, (and it is hoped that the extracts will not be regarded as garbled): "Speak as man may against German trans-

cidentalism, as the word passes here in a wholesale way, this at least no one acquainted with the subject can deny that at the very time when the most celebrated theologians cast away the cardinal evangelical doctrines of the incarnation and atonement as antiquated superstitions, Schelling and Hegel stood forth in their defence. I am truly sorry to find myself disappointed in Dr. Stowe. In view only of his relations to my honored instructor and friend Dr. Dorner, now counselor of Consistory and Professor of Theology at Koenigsberg, I held him capable of understanding and appreciating the German philosophy and theology, much beyond what he has shown in this unfortunate article. It is not in my mind at all to undertake a wholesale defence of any system of German philosophy as such; for I prize too much the liberty of thought to be bound by any philosophical school, and yield my reason to be held only by the Bible. But men like Kant, Fichte, Schelling and Hegel, who have devoted their whole lives to the most laborious and profound inquiries, and who beyond all question belong to the greatest names in the history of the world, should be treated in different style by such a man as Stowe." "What a man by his own confession does not comprehend, it might be as well perhaps that he should not undertake to explain." Especially so where, as in the present instance, the explanation is expected to carry with it a sort of "official authority" for the general public. Hegel has errors and sins to answer for, no doubt. But this is no reason why he should be loaded with misrepresenta-

tion, and made to appear little better than a fool at the bar of the common understanding."

Criticisms of Mercersburg Philosophy in later years and at the present day are often very different in their nature and purpose from those axes that were at first so uncharitably laid at the root of the tree. While the critics profess zeal for the purity of the Gospel and the majesty of the truth, they are now too frequently inspired by an ulterior motive to found and maintain schools of theology in opposition to all positive teachings. Such opposition often conceived in the unhallowed womb of disappointed ambition, has many charges in its indictments. Mercersburg Philosophy is accused of Romanizing and ritualistic tendencies, rationalism, pantheism, and all the other sins mentioned in the catalogue of scholastic crime; and too generally these accusations are founded in narrow prejudice and inexcusable ignorance. Only recently an innocent young professor in an institution beneath the setting sun asked of the writer, whether the "Ritchism" taught at Lancaster is the same as that advocated in the "Order of Worship."

But what is Mercersburg Philosophy? What are its peculiar tenets of doctrine or its distinctive traits of character? Hitherto we have only been walking around the system; and in these circumambulations we have not been sufficiently observant to mark well its bulwarks, consider carefully its palaces, and tell all the towers thereof. Passing its portals, we cautiously survey the general outlines of the interior as we endeavor to approach its most holy place where its distinctive principles are supposed to be enshrined.

What are those distinctive principles, or wherein do they differ from the characteristic features of some other systems of theology?

Proceeding gradually toward the point or principle in question, we lay down the propositions, that though all theology, as science, grounds itself in the divine philosophy of things, true philosophy depends upon a sound theology; that correct theology rests in a true Christology, and that there can be no true and correct Christology without a correct conception of the person of Jesus Christ. Christ is the absolute person and first principle in the process of all sound philosophical inquiry as well as in all sound conclusion reached through the ratiocination of the human reason. "A true system of philosophy must take the absolute ground of the objective universe as its principle.* The origin of the universal whole is the true point of departure in a subjective system. As that absolute ground is God, reason must possess a true idea of God as essential to the validity of the final results of inductive or deductive ratiocination. A true idea of God is not derived from nature nor evolved out of man's being, but is brought to light alone in Jesus Christ who is the organic union of God and man, and, therefore, the most perfect revelation both of the human reason or of humanity, and of God the absolute ground of all things. It follows that a valid metaphysical inquiry depends upon a belief in and a knowledge of Christ; that is, if the human reason start with the idea of God which is revealed by and in Christ, it becomes possible, so far at least, to unfold a true

*Dr. E. V. Gerhart, in *Mercersburg Review*, 1857, pp. 285-6.

philosophy. If this idea is ignored or rejected, the first essential condition is wanting, and the very possibility of a true philosophy is out of the question. No logical, consistent metaphysician can take any position short of this, who believes that Jesus Christ possesses sufficient claims to be regarded as the author of the only true Religion, as the Son of God, the Word made flesh. For as such he is not only the principle of theology and the only redeemer of men, but he is the concrete resolution also of all possible problems in philosophy."

The distinctive feature of Mercersburg Philosophy, as pertaining to Christ's relation to the system, is not merely that he is the great "teacher sent from God," outranking all the sages in the world's great history. That he is, and more. In his person "are hid all the treasures of wisdom and knowledge." Still more. His theanthropic person is the key to the solution of the great problem of being. Had Schelling and Hegel given Immanuel his proper position in their philosophical speculations, they could have moved in less shadow and more sunshine as they struggled with the perplexing questions that enlisted their attention. Their reason failed to grasp a correct idea of God, as well as a correct conception of itself. Hence they came dangerously near identifying God with reason and confounding the object and subject of philosophical inquiry, laying themselves open to the charge of pantheism. Hence, also, it remained for some of their more evangelical disciples to apply the Christological principle to the Hegelian philosophy, eliminating what was heretical, correcting what was

defective, and retaining what was good and true. This work was commenced by Rauch, continued by Schaff, and carried toward its completion by Dr. Nevin and his coadjutors and successors in the work of giving the church and the world the Mercersburg Philosophy.

“The German Philosophy, with all its bewildering abstractions, was for Dr. Rauch the subject of full familiar knowledge; while it commanded also his general confidence and respect. He saw in its different cardinal systems not contradictions and confusion, so much as the unity of one and the same grand intellectual movement, borne forward still from one age of development to another. Of course, in this view, he placed a special value on the philosophy of Hegel—the culmination of a process—although he was very far from surrendering himself blindly to his authority. It was his belief that Hegel’s philosophy, in spite of all the bad use which had been made of it, had wrought a real reform in the whole world of mind; especially in rightly defining the objects and proper bounds of the different sciences, and in settling the general method by which they should be cultivated. In these circumstances he found himself impelled to attempt the work of transferring to some extent into the literature of this country—not Hegel’s philosophy as such, nor the metaphysics of Germany as a distinct and separate interest—but the life and power of German thinking generally, under its more recent forms, and in all that relates to the phenomenology of the soul. For this task he was eminently qualified. * * * He was at home in the philosophy of Great Britain, as well as that of Germany, and knew accurately the points of

contact and divergency by which the relations of the two systems of thought to one another, generally considered, are characterized." (Dr. John W. Nevin in his Eulogy of Dr. Frederick Augustus Rauch. *Mercersburg Review*, 1859, pp. 456-7.)

Philosophy, assuming the correctness of its self-definition as the "science of being," must also of necessity assume that in the production and defence of any system thereof the human reason is not only an object of reason, but also an essentially important subjective factor as it moves out into the regions of objective existence, seeking to discover their coördinate and subordinate relations, systematizing them in one organic whole. While the Mercersburg Philosophy, in common with some other schools of thought, concedes to reason her rightful province and throne of judgment, it insists that *reason must be her own normal self, be clothed in her right mind and in the exercise of her own proper functions*. This insistence is justified by the obvious fact that, according to the concurrent teachings of revelation and history, reason, if not actually dethroned, has at least been seriously disturbed, and consequently disqualified for the performance of the work which the great Father originally gave her to do in a truly rational way. When this fact is left out of proper reckoning, philosophy, as science falsely so called, can do little more than make a mess of her speculative attempts to solve the problem of being. It is only as philosophy recognizes the fact that a foreign element has entered into the organism of humanity, disturbing its normal condition, involving reason with the whole manhood of man in

the direful effects of sin and the terrible catastrophe of the fall, and turns to Immanuel who came to take away the sin of the world in order to the consequent disenthralment of human reason, that the science of being can bring order out of chaos.* Mercersburg is far from anything like a disparagement of reason. It rather insists upon her coöperation with faith and her emancipation and illumination in order that she may rightly perform her functions.† Such emancipation and illumination is from Him whose mission to our planet is to give light to every man that cometh into the world. Mercersburg Philosophy, with emphasis upon the incarnation of the eternal truth, steps into the arena where speculative sabers are clashing in the dark, and, as the voice of one crying in the wilderness of acephalous abstractions, proclaims to reason as with a power from on high: Arise, shine for thy light is come, and the glory of God is risen upon thee.

*"Moral disorder pervades the entire man. Sin has penetrated to the core of self-hood. There it has a permanent lodgement. From the central point, from the heart of man, sin is active in all the radii of life, degrading instincts and aptitudes, misdirecting every faculty, impairing all functions, and perverting feeling, thought and volitions."—*Institutes of the Christian Religion*, Vol. II, p. 102.

†"Considered psychologically, belief or its equivalent is the first form in which the human soul reveals itself in all spontaneous or conscious phenomena. Knowledge, discursive no less than philosophical, begins by crediting the thing, whether external or internal, which mind presumes to reproduce in the sphere of thought."—*Institutes of the Christian Religion*, Vol. II, p. 655.

Out of Mercersburg Philosophy, the perfection of organic and methodical beauty, truth shineth. The abstractarian may ask: "Can any good thing come out of Nazareth?" Yes, but it is only in Nazareth that the Nazarene is seen in all the loveliness of his youth and in the prophecy of his manhood. To the outsider Christian ideals and the processes of their development may be looked upon as roots out of dry ground, and with neither form nor comeliness. Distance does not always lend enchantment to the view, neither is the indolent mind willing to labor for the excellency of the knowledge that rewards the diligence of patient and persevering inquiry into the nature of things as they stand related to one stupendous whole. Such morbid stupidity is more alarming than wonderful. In the popular schools of fallacy and fiction there is no considerable relish and admiration for that truly philosophical and methodical systemization of facts, forces and laws of the universe, which can be grasped only through a process of laborious intellectual effort. Hence when truth is hard to find, error becomes a convenient substitute. Thus eminence is made easy upon a very small capital. In philosophy, as in religion, those tenets which are susceptible of a superficial explanation should be looked upon with suspicion. The shallows murmur with plausible jargon, while the silent deeps are filled with fundamental principles of truth for those who take to their ethical and intellectual diving-bells and plunge into the unfathomable ocean of being for the hidden wealth which is never found floating upon the surface of the great deep.

Hence it is that philosophy often leads to the most unphilosophic medley of ingredients. The confusion of dry abstractions is taken for the rattle of God's artillery, and the din of sounding brass is foolishly supposed to be the music of high-sounding cymbals. The conflict is frequently a battle with imaginary spooks by moonlight. The issues are not clearly defined, and the line of the engagement is not distinctly drawn. There are no sufficiently clear distinctions between the abstract and the concrete. Foes are often mistaken for friends, and falsehoods for facts; and it will ever be thus until the general religious and philosophical engagement takes place in the grand arena of truth and righteousness, and under the central sun of the universe. The Christ of God is that central sun. He shines through "the volume of the Book," the written word, and also through the volume of Nature, the demonstrated word. He is the Alpha and Omega of both, as well as the entire fulness of their inner significance and glory. They are the complementary two-foldness of God's revelation of himself to mankind. Rightly understood, there is no contradiction. Incongruity is the result of arbitrary separation, and the effect of moonlight misapprehension. Christ must be recognized as the door into the rational understanding of the universe, and the key to the full and final solution of its mysteries.

This basic principle of the Mercersburg Philosophy did not originate in the brains of its early apostles. Its fundamental elements had being before they passed into the laboratory of their grand and grappling intellects, placing them in the ranks of the world's great

thinkers. Just as the Reformation produced the Reformers; just as the principles of popular freedom produced Washington and Jefferson as distinguished actors upon the stage of Colonial history, so did the primary principle of the system of thought now under consideration lay hold of its most natural selections, and use them as its agents through which to manifest itself in the world, and challenge the consideration of devout men. The fact is that the fulness of time was here. The new philosophy having passed the full period of its gestation, was ready to be born, and all the old traditional midwives in Puritanic Egypt could not strangle it in its birth. And now, since it has been born, although it may be kept cradled for a while among the bulrushes of popular prejudice, it will grow as a proper child, and finally go forth, leading its disciples from the bondage of modern scholasticism into a higher realm of philosophic truth and consequent freedom in the land of promise.

Its future is neither a matter of prophecy nor conjecture. It is rather something to be rationally anticipated according to the dynamic life force of history. When once acquainted with the root we need no gift of prophecy to predict the coming and quality of the fruit. Its flavor and form are predetermined by what is involved in the norm. All are evolved through the bud. Only to a limited extent are qualities and properties subject to modification by environment. Life needs no outward mold in which to cast its suitable forms. It constantly struggles toward the realization of its own ideal. Such ideal is not a mere subjective concept in mental fancy, but a veritable pattern

of the thing to come, in a more real form. That which is to be, has been and now is in type. Conformity to type is the fundamental law in the world's proper evolution. Let men catch a glimpse of the type and power of the world to come—already come—and with unsaddled feet and uncovered heads will they do proper homage to the invisible forces and immutable laws which, like Moses of old, build their tabernacles after the patterns brought down from the Mount of God.

Without the Christ all philosophy is jargon; the life of man is a hopelessly shattered pillar; history would be an unfinished pyramid, and the loftiest ideals of humanity fail of their realization. With a proper apprehension of his person and a correct recognition of his relation to the world that was made by him, Mercersburg Philosophy will continue to unfold itself and scatter its beneficence abroad until it receives an ovation worthy of the principle it involves and commensurate with the blessings it is able to impart to the family of man. Encouraged with its past achievements and future hopes, it will not cease to direct its noblest efforts toward heaven, until, with a reverential hush of silence, it throws the beautiful gates ajar, and enables its devout students to look into the laboratory of Almighty God, where the handiwork of his visible creation is made out of the things which do not yet fully appear. In the process of conforming with its type and in its application of its principle to the realm of mind, it will enter the capitol of intellectual empire, climb up into the highest dome of finite thought, examine more thoroughly the wonderful structure of the human soul, and demonstrate

its constitutional power to survive the dissolution of its earthly tabernacle and clothe itself with its house which is from heaven. Neither shall the limitations of sublunary things contract the powers of our christian philosophy. Persevering in its legitimate searchings to find out all that can thus be known of God, it will conduct its disciples up into the observatory of the skies and direct their most devout efforts to ascertain all that is knowable of the methods of Him who by his omnipotent word projected the stars into visible being and sent them as scintillations of his personal glory around the central throne of his boundless empire.

LECTURE V.

MERCERSBURG PHILOSOPHY—CONTINUED.

A close analysis and careful recapitulation of Lecture IV would show that while the Mercersburg Philosophy is a distinctive apprehension of eternal truth and a recognition of evolution of primordial principles, it also bears the seal of impressive personalities; that the age immediately preceding its advent upon the stage of human thought necessitated some such system of firm foundation and fair proportions; that Rauch and Schaff, as the representative champions of the best fruits of German thought, were welcomed by Dr. John Williamson Nevin to our American shores, and by him assisted in sowing its seed in the fallow-ground of the American continent; that Dr. Rauch had scarcely passed to his heavenly home before the flood-gates of rationalism were opened and the pietistic maledictions of Puritanism were poured out against the new philosophy; that ignorance, prejudice, and disappointed literary ambition, then as now, were largely involved in the general principle and practice of such persecution; that the distinctive principle of the new system is the claim, the fact that Jesus Christ is as really the solution of all possible problems in philosophy as he is the author and finisher of the only true

religion; that Schiller and Hegel measurably failed in their transcendental flights because of their partial failure to recognize Immanuel as the Alpha and Omega of that which, in their speculations, they sought to establish; that such recognition of Christ's person, as essential to correct thinking, is compatible with the claim that human reason, when clothed in her right mind and in coöperation with faith, has a throne of judgment in the realm of truly philosophical investigation; that on account of the entrance of sin into the world, disturbing the whole manhood of man and measurably dethroning reason, that faculty of the human soul cannot fully resume its prerogative and exercise its power in judgment, until awakened out of its abnormal state of repose and partial blindness, by the recognized presence and power of him who alone can communicate to it the light of a new life.

Continuing now our march through this metaphysical wilderness, let us clear away the underbrush of seeming absurdity in the claim that human reason, with its normal functions measurably suspended, can yet, in some sense, rationally respond to the challenge of its heavenly author in opening its eyes to the realities by which it is confronted.

This seemingly paradoxical proposition, now under consideration, is paralleled by several distinct and somewhat similar cases on record in the earthly history of Him who showed himself to be the Great Physician as well as the resurrection and the life. In each case the word of command communicated the power of obedience to the subject so paradoxically addressed. The paralytic with the withered hand was commanded

to stretch that paralyzed member forth. The command was no more a call to action than a conveyance of power to act. So with the address to the dead young man at the gate of the city of Nain, and the outspoken challenge that issued from the personal fountains of life through the portals of death at Bethany. Those challenges were nothing less than the conductors of resurrection energy. And is Immanuel in his glorified state, and in possession of "all power in heaven and earth," any less able to speak the resurrection word to the measurably dethroned human reason, and call it into a really rational exercise of its constitutional prerogatives and powers? Dr. Emanuel Vogel Gerhart, one of the most analytical students of Mercersburg Philosophy says:* "The natural religious life, growing forth from the original vital connection between the living soul and its author, makes men capable of a new and nobler communion. Spiritual capacity becomes a spiritual necessity, a demand to which Christianity is the adequate answer. Christian revelation in turn pre-supposes the spiritual capacities and spiritual instincts of mankind."

The fact that reason has not been entirely dethroned and destroyed in the catastrophe of the fall, to such an extent as to leave man in a bestial condition, accounts for his retention of his intuitive perceptions of Deity and a supersensuous world. "Belief," says Dr. Gerhart, "is an intuitive act. The soul, by virtue of its divine capacities, looks through the natural upon the spiritual world, seeing Him who is its Author." This knowledge by intuition is a postulate both em-

*Institutes of the Christian Religion, Vol. I, p. 228.

phasized and qualified by the Mercersburg School of Philosophy. It is emphasized as over against the English empiricists, and qualified as over against the German rationalists. Under the light of true christian philosophy, rationalism—in the sense of undue deference to, or entire reliance upon unregenerated reason, as over against the more sure word of prophecy given in a special revelation—is the most irrational thing in the world.

Although the Mercersburg Philosophy is a system distinct from all others, its fundamental principle is both the root and the offspring of everlasting truth. Its primordial essence was before the metaphysical acumen of Germany began its speculative inquiry after its substance; and yet, as an incarnation of such essence or substance, it is the reproduction of the best that was involved in the later German Philosophy as seen through a glass darkly by Kant, Hegel, Schelling and Schleiermacher. None of these, however, has been followed with a blind devotion; and hence it cannot be an attempted imitation of any previously defined system. On account of the prevailing rationalism and other erratic tendencies of the Hegelian age, the teachings of that great stellar galaxy have been received with charitable caution, and sifted with that scholarly independence which resulted in the elimination of much error, as well as in the extraction of much precious truth. While Hegel was the bitterweed- tonic from which much of the mellifluous nectar or philosophic truth was extracted, Schleiermacher did much more in the way of advancing some of the fundamental principles which lie at the foundation of this modern

school of thought. This he did rather in the character of a theologian. As such he stamped his own age with an impress that will continue to imprint or reprint itself upon all the ages to come. The piety of his heart, the energy of his will, and the grasping power of his intellect, as well as his marked individuality, contributed toward making him a master in the domain of bold and aggressive religious thought. Whatever of heresy his earlier writings may have contained in the way of pantheistic leanings and empirical tendencies, his teachings, when carefully sifted, still contained pure seed-truth enough to plant a continent, and a sufficiency of fructifying force to produce an abundant harvest in the whitening fields of christian science.

Perhaps the most able of metaphysical thinkers in that noted cluster of great men was George Wilhelm Frederick Hegel. His philosophy is very hard to analyze, or rather to synthesize, because it is so difficult for the ordinary mind to see the relation between the parts. There are, however, presumptuous critics, who with a few magisterial waves of the hand can sweep away the whole production as a conglomeration of poison and chaff, while scholarly men stand with becoming modesty before the tremendous thought-power that startled Germany from its dogmatic dreams a hundred years ago, and which has staggered the world ever since. Mercersburg Philosophy takes Hegel for just what he is worth, nothing more. The Hegelian system is not accepted as a whole. To the sane and safe metaphysician Hegelianism seems, when taken in its entirety, like an attempt to solve the complex

problem of being without clear distinctions between the creator and the creature, the infinite and the finite, the objective and the subjective. Indeed, it seems to come dangerously near the construction of a *monism* in which an *E pluribus unum* of all being is struggling to awaken into a rational consciousness of itself. Even those who have divested themselves of all conscious prejudice against this questionable conglomerations look upon it as susceptible of a pantheistic construction. Its God is neither distinct from nor transcendent above the world, while his immanence is scarcely distinguishable from his consubstantialness with creation. And yet, upon the other hand, the system contains so much that encourages a rational view of the world as an organic whole, that it commands the respect of all earnest inquirers after philosophic truth. Considerate philosophers tolerate the existence of the shell for the sake of the truth it is supposed to contain. The true mother does not throw away the child because the cradle is not in the best sanitary condition. She rather proceeds to clothe it in such new habiliments as are favorable to its proper development. Although there were not enough of righteous souls in Sodom to save the city as a whole, enough righteousness came forth therefrom to furnish a vital link in the ancestral chain of the coming Messiah.

Dr. John S. Stahr, President of Franklin and Marshall College, in his *Philosophy as a Factor in the Educational System*, says:* "The system of Hegel is an attempt to solve the question of thought and being on the basis of a thorough-going monism. It is no

*Reformed Church Review, 1898, p. 100.

doubt one of the profoundest systems to which the human mind has ever given birth in the field of speculative philosophy; and it is no wonder, therefore, that it should have been variously interpreted. On the one hand it has been pronounced atheistic or pantheistic; on the other hand, it has been claimed that it is open to a theistic interpretation. * * * It is, however, difficult to see what room there is in the system for a transcendent, personal God. God is the absolute, or rather the absolute is God, and this is the rational process immanent in the world movement struggling to its full realization in the human consciousness. Here the pantheistic idea seems to be in the foreground, and there is no real act of creation by which the universe is constituted. * * * But if there is room for doubt with respect to the system of Hegel, there is no such room for doubt with respect to Dr. Rauch and the system of thought taught at Mercersburg and at Lancaster.

Mercersburg Philosophy, in its partial development to date, has shown ability to define itself negatively, rather than as a positive evolution of its primordial principle in full form. It rejects the empiricism of Thomas Hobbes and John Locke without the ability to mark out clearly the highway of human ratiocination to the golden gate of human certitude. It discounts the conflicting claims of realism, as advocated by Abelard, and nominalism, as advanced by Roscelin, without offering any medial substitute entirely satisfactory to the unlettered mind. It repudiates much in Kant and more in Hegel without reproducing the meritorious remnants of their respective systems in a complete

and satisfactory formula. It rejects the materialism of Hæckel and Lord Kelvin without showing the antipodes of their teachings in the realm of the physical sciences. It quotes with seeming approval from the metaphysical writings of Lotze and Bowne, without as yet showing the exact place that their accepted echoing of German thought should have in a better and more correct and comprehensive system of sound philosophy. And yet there has been much progress made toward bringing solar light out of a philosophy of much moonshine, and heavenly order out of great cosmical chaos.

It may in truth be said that the Mercersburg Philosophy starts with an intuitive idea or preception of the absolute, takes favorably to the form of a moderate realism in the sense that it recognizes the true, the good and the beautiful as being grounded in an objective essence back of all phenomena, and moves forward toward its full development under the most reasonable assumption that the whole universe, including the "invisible things of God from the creation of the world," as well as "the things which do appear," is bound together, according to one great plan of the ages, by an inward principle of unity, not as a composite mechanism, but as an organic whole. The wholeness of God's creation is emphasized rather than the allness thereof. Sand-heap philosophy is looked upon as pitiable nonsense. God's great thought, taking form in the world's being, is not an omnipotent abstraction, but a veritable divine effluence or infinite thread upon which all parts are strung.

"In reason's ear they all rejoice
And utter forth a glorious voice."

Whilst there are many parts to the instrument, many tones in the melody, and many variations in the grand orchestral chant, accompanied with a deep-toned diapason, the musical utterance is one organic truth: All for each and each for all, and all for Him who is over all, God blessed for evermore.

The finite scope and end of the world culminates in man. Not, however, in the way of an evolution according to some of the early atheistic theories of a materialistic genesis, but by way of a gradual and responsive actualization of a divine purpose or plan which comes down from God out of heaven in order that it may reach up to God again from the lowest form of the inanimate through the ascending series of one organic whole. Each lower stage foreshadows the coming of the next higher—preparatory without being parental—in a manner not out of accord with the Mosaic account as to the general order of creation. While nothing transcends its own proper bounds, each type prophesies of better things to come, and finds its meaning above itself. The mineral is for the vegetable; the vegetable for the animal; the animal for the rational. Here the procession enters the temple of knowledge and becomes conscious of itself; something very different indeed from that conclusion according to which Hegel's God becomes conscious of himself. Man is thus not only lord of creation, but also nature's great high priest, through whose knowledge thereof the very "heavens declare the glory of God."

The certitude of human knowledge grounds itself

in a constitutional intuitiveness, interwoven with the substantial fibers of the human mind in the degree that the mind approximates its normal condition in the light of Him who is the light of the world. This position is taken and maintained as over against the sensationalism of Locke and English philosophy in general, as also against the so-called common-sense philosophy of Sir William Hamilton, as the successor of Reid. Mercersburg Philosophy has as little patience with the skull-drudgery of Wolf as it has with the skepticism of Hume. Man may know that he knows because he may know it. Otherwise his inner consciousness, even when enlightened by the absolute Sun of Truth, would deceive him and prove itself an abiding lie. The outer world is a necessary condition for the unfolding of the mental powers, but it is not the primary source of human ideas. Distinction is, however, made between the understanding, or discursive faculty, and reason as the power of apprehension. At this point it is largely in agreement with Kant and Hegel. The subjective idealism of Fichte and the skeptico-perceptualism of Bishop Berkeley are alike rejected. Man is a microcosm: he knows that there is a world without because he has a world within him. Self-consciousness and world-consciousness are glorified together in the innate God-consciousness. The idea of God is potentially or incipiently revealed in all men through the light of the eternal Logos or Word. At this point Plato was a living demonstration of the truth which he saw through a glass darkly. Man knows that there is a God. The fool knows otherwise. Ps. xvi: 1. Agnosticism is nothing more than

a false image set up to frighten fools and scare the children. Modern atheism is the culmination of a chronic falsehood. Mercersburg Philosophy can the more consistently emphasize its condemnation of this heresy because it long since parted company at this point with the school of unphilosophic infidelity, and fell in rather with the philosophy of the absolute, as set forth in the best schools of German thought

Dr. Thomas Gilmore Apple says:* "Humanity in its development in the sphere of time and space, in the order of the natural, phenomenal world, is joined with an invisible spiritual world that is eternal. The spiritual world underlies and supports the natural world at all points. Though man himself is finite, the infinite flows into and through him. Though he lives in time the eternal sounds through him. Humanity as a whole is intoned from the spiritual realm, and every individual human life strikes its roots within the same. In various ways a sense of this relationship on the part of man to a spiritual realm that stands in the sphere of the absolute reveals itself in his consciousness and in his unfolding life. Every line of thought which his intelligence pursues leads off into the infinite and absolute. In the moral sphere, where we have to do with will and law, still more palpably do we find the lines reaching off into a realm that lies beyond the finite. A moral law that is absolutely binding, which the conscience acknowledges as such, must itself stand in the sphere of the absolute, and postulate a lawgiver who is infinite and eternal. And then in ways that reach deeper than conscious intelli-

* Reformed Quarterly Review, 1886, pp. 426-7.

gence and will the spirit of man feels and realizes this eternal back-ground of his existence."

Man can know God. Distinction must be made, however, between knowing and measuring, between apprehension and comprehension. The absolute is an idea of the reason. The understanding, or discursive faculty, can neither live nor move outside the categories of time and space. Here we reach the connecting link between philosophy and religion. At this point Mercersburg Philosophy passes over into the sphere of theology and applies its fundamental principles to the solution of more ethical problems. Hence Mercersburg anthropology must have its place in the moving picture of sacred sciences in order that man may be viewed as the fulfillment of all the unconscious prophecies below him, the solution of all the problems around and within him, and be the heir presumptive to all the attainable glory above him. Heir presumptive? Yes; but a contingency has arisen. Sin has disturbed the normal order of God's moral creation, making it groan and travail until now. Philosophy can deal with the problem of human destiny only as it turns on the supernatural light of revelation. This is another point emphasized by the Mercersburg School. It applies the principles of its philosophy to Soteriology. Jesus Christ is the great physician, as well as the great philosopher of the world. He brings grace as well as truth. John i:14. He meets all wants and masters all problems. In him the heir presumptive becomes the heir possessive to "the Kingdom prepared from the foundation of the world."

Indeed, it doth not yet fully appear what Mercers-

burg Philosophy shall be. Only as Christ is made more manifest in the history of the world will it appear with him in progressive glory. In the meantime, like the wise and devout Daniel of old, it will continue to worship with its face toward Jerusalem. Its future is before it. Its past is little more than a record of its persecutions and the beginning of its progress. Already forty years ago, Dr. Henry Harbaugh, in taking editorial charge of the Reformed Quarterly, 1867, p. 5, said of the system in which the Mercersburg principle is enshrined: "In its early, heroic period, it stood alone against the combined hosts of what claimed the right to stand, unquestioned and unassailed, as the *ne plus ultra* of American, Protestant, evangelical orthodoxy. The storm was fierce and loud; and though our little ark swung fearfully, it at the same time swung proudly, upon the waves, and was never suffered to be borne away from its safe anchorage. The same utterances which at that time caused alarm and opposition do not now awaken the same prompt and fiery jealousy. Yet the earnest question so vigorously discussed in former years, is neither fully settled nor out of the way. New allied issues are pressing upon the church from all sides."

One year later, 1868, after the death of Dr. Harbaugh, Dr. Thomas Gilmore Apple, in assuming the duties of editor of the Review, said: "We have a patrimony in early Christianity. We must use the freedom guaranteed by the Reformation itself, to strive after a higher and better position than we now occupy. The Reformers can never become our popes. The three centuries which have unfolded the contents of

the Reformation must form the womb for the birth of a new epoch. To the dawn of a new era all who make earnest with the present struggle in the church, look with faith and hope."

In Dr. Elnathan Elisha Higbee the Mercersburg principle was carried forward and out into multi-form logical manifestations. It enriched his mind already highly endowed with natural abilities; it gave tone to his incisive literary contributions for the press; it characterized his work in the class-room and his lectures from the public platform; it gave an additional charm to his classical poetry; it palpitated the heart of all his pulpit messages as an ambassador of Jesus Christ; it scattered fragrant flowers and luscious fruits all along the pathway of his life until, in the position of State Superintendent of Public Instruction, he reduced it to the consistency of ethical and intellectual food for the children of the great Pennsylvania Commonwealth.

Dr. Emanuel Vogel Gerhart gave some of the earlier ratiocinations of the Mercersburg Philosophy a more organic and logical form, and threw more of the intuitive element into its processes of induction, until he was able to round out his own grand life by an application of its principles to a new cast of theology as the queen of all sciences.

In Dr. William Rupp, the most progressive of all its disciples, the Mercersburg principle was advanced in such a way as to retain its essential substance, and yet become susceptible of new interpretations to meet the requirements necessary to solve new theological, ethical and social questions along the lines of its log-

ical development. His most seemingly radical progress was in the direction of his emphasis upon christian reason as containing a revelation of divine truth* until he laid greater stress upon the collective christian consciousness as a source of authority in faith and doctrine for the individual christian mind.

Prof. John C. Bowman says: "But whatever progress we make in the knowledge of truth, while bound to the earthly sphere, we should ever look forward to greater disclosures. Divine knowledge is incomplete not only because the present state of believers is not final and perfect, but also for the reason that the revelation of God in Christ is not now ultimate and complete." *Reformed Church Quarterly Review*, 1891, p. 313.

Prof. George W. Richards has advanced, or rather has been advanced by the progressive movement of Mercersburg system of thought, until he has been made able to incorporate more of the religious with the scientific elements in order to the clear apprehension and comforting certitude of that knowledge which enables men to endure as seeing the invisible. Kant's pure reason is for him no less pure, but more convincing and conclusive when incarnated in the practical reason, in the form of obedience to the divine will and activity in christian work. See his editorial in the *Review* for January, 1907.

Dr. John S. Stahr, after making a partial analysis, and giving out a brief statement of the principles of the Mercersburg Philosophy, draws an inference as to the advantages which accrue from its teachings in

**Reformed Church Review*, 1897.

the institutions of the church.* "It has opened up a new field of vision to all earnest inquirers after the road to knowledge, and given both zeal and direction to their efforts. It has introduced unity and order into the intellectual, moral and religious development of the church and emphasized a development of thought and life which has proved highly beneficial to those engaged in secular pursuits."

Whilst Mercersburg Philosophy points in the direction of the heavenly world as enshrined in the New Jerusalem, it also takes cognizance of all the contents of time and space. "It is not only in pure metaphysics," says Dr. Thomas G. Apple, "that the question of the absolute is raised, it overshadows every science." It aims to embrace all that lies within the infinite circle of existence. It assumes that the invisible forces of nature are real, and catalogues them among the entities of veritable being. It cannot, without stultifying itself, reckon them as any less real than the material rocks beneath or the stellar worlds above. While it claims that something is known, it is modest enough to acknowledge that there is a great unknown. It is, however, as far from agnosticism as it is from omniscience. It includes the physical as well as the metaphysical within its proper realm of research. It is fully as much within its province to analyze an immaterial sun-beam as to measure a material molecule. Its field of inquiry embraces the force-elements of nature, such as sound, light, heat and gravity, as really as it does the idea of the absolute. Indeed, it lays more stress upon the weight of an im-

* The Reformed Church Review, 1898, pp. 103, 109.

material principle than it does upon the avoirdupois of a ten-penny nail. Some day when our philosophy fully understands itself and recognizes the broader realm of its legitimate inquiry and application, its X-rays will penetrate the opaqueness of much unphilosophical philosophy and philosophic sophistry. That time will come. Its great hereafter is close at hand. The old Horatio will then learn that there is more in heaven and earth than he has dreamed of in his materialistic speculations. Then will our text-books make a clearer distinction between the forces and the laws of the physical universe, between gravitational force and the law of gravitation, between sound as a substance and the sensation of sound produced through the organ of hearing, between steam as an inert form of matter and heat as a propulsive power that moves the cargoes of commerce to the marts of the world.

These claims should not be confounded with any one of the many meritorious yet defective systems or theories whose fragments now strew the highway of history. All praise to the great men who have lived before us.

We would strew their tombs with flowers
The rarest ever seen;
And rain these tears of ours in showers
To keep them fresh and green.

Plato and Aristotle, Socrates and Seneca, scored their way through the primitive wilderness of human thinking until they stepped into an open field of investigation. The christian philosophers of the scholastic age reasoned themselves into the region of religious mysticism, then passed into the glory of celestial

truth. Francis Bacon played upon the string of his *Novum Organum* as he passed from observation and generalization to induction, until, as in his own theory of obtaining knowledge, he made his transition from the known to the unknown. Descarte's vigorous intellect placed him in advance of his age, and yet he barely penetrated the cuticle of the problem he undertook to solve before he was called to pass the pearly portals. Leibnitz dreamed of pre-existent force, thought of eternal harmony in the universe, projected his theory of invisible substances, and formulated his doctrine of the monads, then spread his wings and flew away into the realm of heavenly Wissenschaft. Others have advanced different theories all the way from the most ethereal idealism to the material crust of creation as emphasized by Haeckel and Sir William Thompson; yet none of their theories are worthy to be compared with the glory that has already been revealed through the Mercersburg Philosophy, and which is yet destined to shine like a resplendent star in the nebulous fog of receding sophistries.

Well, is it not time for a signal star to appear above the birthplace of something better than anything yet offered in the talmudic history of the past? The unsatisfied yearnings of earnest men demand something better. They can neither be satisfied with a picture nor satiated with a song. The intrinsic glory of the truth calls for something more true. In fact, the broadening field of diversified sciences requires nothing short of a holy catholic philosophy, just as really as the divergent races of men need a holy catholic religion to bring them convergingly back to their orig-

inal moorings, and conduct them thence to the port of their proper destiny. Mercersburg Philosophy is catholic in its constitution. Its catholicity consists in its universal adaptability to every department of human knowledge, and every legitimate inquiry of the human mind after the nature of things, from the point where they originated in the personal Author of their being to the ultimate goal of their wisely and beneficently ordained destiny. Sustaining this relation to the absolute, the general and the ultimate, no narrow latitude can contract its powers. It is for science and for religion; for reason and for faith; for time and for eternity; for the solution of the problem of human life, here and hereafter. In reverential imitation of the incarnate truth, its mission is to bless all the nations of the earth.

It is not merely among, but superior to others. As such, its mission is to correct the faults, supply the wants and supplement the incompleteness of many. They are in need of it. Its music will unstop and charm the ears of the deaf, and the scintillations of its living light will fall as healing rays upon the eyeballs of the blind. Like Joseph, after being persecuted and slandered, it will still retain its virtue, rise by its own distinctive force of character into the highest places of earthly power, bind the princes of sophistry at pleasure, teach the senators wisdom, and furnish the corn of truth for its envious, famishing and beggarly brothers.

Moreover, Mercersburg Philosophy has a higher mission than merely to bring other theories and systems of thought out of the wilderness in which they have

meandered in their fruitless attempts to reach the land of promise. Its face is turned toward the crystal sea around about the great white throne. Among all the vestal virgins that wait upon the Creator in the grand temple of creation, it stands nearest to the most sacred fires that burn upon the altar of the christian religion. Its last scope and purpose, as well as its greater glory, is to serve in the "more perfect tabernacle not made with hands." Ministering thus in the sanctuary of the Most High, it sustains a more immediate and intimate relation to the "world without end," and contributes more directly and beneficially to the deepest wants and yearnings of the human mind and spirit than any other balm in Gilead. No wonder, therefore, that it can approach and address man at the central point of his being where the vital and connecting link of his personality binds him in peculiar and blessed relation to the God of heaven and to the imperishable bliss of an endless hereafter.

The foregoing are some of the reasons why this distinctive system of thought is gathering strength as it marches onward with a sweep of power that no prejudice can resist. Let the movement continue to go forward and upward with the impetus of its own constitutional impulsion, accelerated by the momentum of its own progress, and stimulated by the beneficence of its own achievements, until empty idealism on the one hand, and crustaceous materialism on the other, shall be glad to burn the gods of their idolatry, and hasten to worship with admiration and respect before the superlative majesty of the absolute and everlasting truth.

Before thy full disclosure, heavenly truth,
We'll stand in manhood as we kneel in youth.
Here let us kneel till these frail forms decay,
And night's best dreams be realized in perfect day;
Then shall our souls, now thrall'd in lunar haze,
Soar without bounds and shine in glory's radiant blaze.

LECTURE VI.

MERCERSBURG ANTHROPOLOGY.

Our last lecture closed as we with expectation stood on tiptoe near the mountain top. While looking out and up into the future, we were actually charmed with the possibilities of our holy catholic philosophy. Passing over into the proper province of theology, our system of thought turned its face toward the New Jerusalem with an obvious adaptability to all the sciences in the infinite circle of being. We noticed its special applicability to everything in the broad field of biological and ontological investigation. We observed that as the highest order of finite life emanates directly from the person of the Christ, its most logical flow is found in Immanuel's kingdom, and in the vital energy that animates the christian church. Here it takes root in the soil of humanity, and, as a scientific inquiry, springs up in the form of an investigation of human nature in its relation to itself and to the powers that be above it.

Whilst theology relies for its best material upon the contents of the record of God's special revelation of himself, as given in his written Word, and whilst it involves the necessity of a philosophical inquiry into the nature of things, it nevertheless grounds itself in

Anthropology, the science of man, so considered in his entire nature as to include Psychology, the science of the human soul with its faculties and functions. If Jesus Christ is "the root and offspring of David," both Theology and Christology must, under a corresponding view, be considered as the root and offspring of Anthropology. Whilst it is true that man cannot know himself without a knowledge of God, it is equally true that he cannot know God without an approximately correct understanding of himself. "Psychology and Theology," says Dr. Rauch, "are connected by their common subject, which is man." "Hence the study of Psychology is indispensable to a thorough study of Theology."*

In agreement with the truth of the proposition laid down at the opening of the former paragraph, Psychology was the first fruit in the order of time in the development of the Mercersburg System of metaphysical thought. Already in 1840 Dr. Frederick Augustus Rauch published in book form his "Psychology or View of the Human Soul, including Anthropology." While, like the Mercersburg Philosophy in general, it was a reproduction of the latest and best German thought on mental science, it had a marked individuality. Drawn to some extent from Stewart, Brown, Reed, Heinroth, Hegel, Wirth and Steffens, but especially from Carus, Rosenkranz and his old teacher Daub, it had, nevertheless, a spirit and genius of its own.

Dr. Rauch's printed and published work on Psychology received almost immediate attention in the

* Rauch's preface to his Psychology, pp. 2, 3.

way of reviews, press notices, and criticisms from American editors and educators. With the exception of Dr. James Murdock's outbreathing of inexcusable ignorance and prejudice in 1842, the criticisms, though not always favorable and commendatory, were nevertheless respectable in their intelligent fairness. Dr. Nevin, in his Eulogy of Dr. Rauch in 1859, said: "His work is based especially on the Philosophical Anthropology of Daub, with a proper use at the same time of other recent systems. His Psychology, when it appeared, was something new among us. We had nothing like it before; and we have had as yet nothing to supersede it properly since.* Dr. Bomberger, in his very favorable review of Dr. Gerhart's book on Philosophy and Logic, 1859, said of Dr. Rauch's work on Psychology, that it "has justly been allowed to constitute an epoch in metaphysics, and this, too, more emphatically than can be claimed for any English or American work before or since." "From the aim and character of the work announced at the head of this notice, we rejoice to see that Marshall College has not sacrificed its high estimate of metaphysical studies by its transplantation to Lancaster, and its union with Franklin and Marshall College."†

Dr. Gerhart, referring to Dr. Rauch as a master in mental science, said of him in 1856 (Mercersburg Review, 1856, p. 238): "He was capable of profound logical reasoning; not only capable, but was habitually systematic in all his disquisitions. He had a keen perception of logical inconsistency or impropriety.

* Mercersburg Review, 1859, p. 464.

† Mercersburg Review, 1859, pp. 95, 96.

His mind embraced also a wide range of information on subjects belonging to various departments of science. He was well versed in the history of philosophy and he knew precisely where he stood. He understood his relation to the false systems that had agitated the philosophical world."

It was because "his mind embraced also a wide range of information on subjects belonging to the various departments of science," that Dr. Rauch's Psychology was so fittingly introductory to the further and full development of the Mercersburg System, in Theology, Christology, Ecclesiology, Soteriology, Christian Cultus and Eschatology. As much cannot be truthfully said of many of the old works on mental science which grounded themselves in more or less mechanical views of man, and which, notwithstanding their many merits, were a general jumble of the incoherent elements of the so-called philosophy of the human mind.

Mercersburg Psychology lays stress upon the facts that the human soul is an entity; that such entitative form of being is not mere motion, or product of matter as advocated by such materialists, as Lord Kelvin and Hæckel, but, as advanced by Dr. Rauch, of a distinct order of a divinely created vital energy; that such energy holds its existence as an organic constitution—a personality, "the center of man, the center of nature and the echo of the universe, capable of a development which reaches its highest possible form of completeness in its consciousness of God, of its relation to him, and in suffering God to speak to it, and

through it to his whole creation which culminates in such personality.”*

Speaking of the development of the human soul in the form of faculties, as already foreshadowed in the unfolding of plant-life, Dr. Rauch says: “This view, the only correct one, unites the two former. For according to it we perceive on the one hand a union, an identity, and on the other a variety, but the variety and difference proceed from the union, which appears in every single organ. and only unfolds itself by all of them. This leads us once more to the idea of development. Whatever develops itself changes, yet it does not become anything else than it was when undeveloped. For while it takes different forms, it remains the same in all of them. While it exhibits itself under different aspects, it does not pass over into anything that is not itself, nor does it receive any of its various forms from without, but all develop themselves from within. It becomes and exists otherwise when developed, than when undeveloped, but it has not become anything else. Developing itself it becomes, in reality, what before it was according to possibility and energy. So the bulb of a hyacinth may be said to be, and not to be, the hyacinth. It is the hyacinth according to energy, and nothing can grow forth from it, that is not in it, and again it is not yet the hyacinth, for it has not yet grown forth. The growing forth is the development of the energy slumbering in the bulb. The idea of development contains, therefore, the idea of a transition from the invisible to the

* Rauch's Psychology, p. 178.

visible, from the dark and unknown to the manifest and revealed. Thus the soul contains in its simple identical activity (essence) all that afterwards appears in succession under the form of faculties. They are but the development of the energy of the soul, but its representation and its organs. Hence the soul is an energy, which in developing itself, remains the same that it was, and yet becomes different. It remains the same, for nothing is added from without, all comes from within; it is different, for it exists in its developed state. The first development of the plant is, as we have seen, the roots and rude leaves, which become more refined as they grow higher on the stalk; in the first development of the soul, the leaves near the roots of its existence are the senses; these are followed by attention and conception. Higher than these are fancy, imagination and memory, which may be considered the blossoms on the tree of knowledge, while pure thinking under the form of the understanding, judgment, reason and will, are the ripe fruits.”*

In the foregoing quotation the true idea of an organic entity and development, as illustrated in the unfolding of the plant and applied to the human soul, is characteristic, not only of Mercersburg Psychology but also of Mercersburg teachings on all the sciences throughout the entire curriculum of that distinctive school of thought. It is everywhere organic, rather than mechanical. It has no room for atomistic existences in the biological multiplication table. It knows nothing of an aggregation of men constituting a human

* Rauch's Psychology, pp. 182, 183.

race. It does not tolerate for a single moment the sand-heap notion of a composite soul. While it teaches the distinct individuality and importance of each faculty and function, it emphasizes the fact of their development from, and organic unity in, the one and ever identical God-created and God-given spirit and personality—"a living soul." (Gen. ii: 7.)

Such development is, however, considered as incomplete without religion. "Man as the subject of Psychology is created for religion, and cannot do without it. Religion is not a mere quality, but the substance of man.* At this point christian psychology passes over into a higher realm where religion is to be reckoned with as an energy which develops itself according to "the law of the spirit of life in Christ Jesus." Although it rides in the chariot of authority, formulates itself into doctrinal theories, blooms into the beauty of genuine morality, and brings forth fruit unto holiness, it does not pass into the soul as an outward proclamation of abstract precept, but legislates itself, through the freedom of the will, into the sanctuary of the human heart, enthrones itself in the center of human personality, and thus becomes the very "substance of things hoped for" as well as "the evidence of things not seen." The God-consciousness in man becomes the Christ-consciousness in the christian-regenerated feeling, reason and volition—faith. Adopting the fundamental principle of Schleiermacher that Christianity is primarily life, Mercersburg psychology leads logically forward to the

* Rauch's Psychology, p. 2.

conclusion that Christianity in and of and for the human soul is neither mere quality nor quantity, but vital "substance," of which, moral qualities and ethical quantities are properly predicable.

Mercersburg psychology not only recognizes religion as an essential "substance" in order to the completeness of the human soul, but also takes into reckoning that foreign and disturbing element of sin, which makes the christian religion necessary as a remedial power in order to the soul's full development of its possibilities. Dr. Rauch truly says:* "But here we must remark in the first place that the soul is already diseased in its state of nature. Turned away from its proper objects, truth and holiness, and the love of God, it is sunk in sinfulness and vice, and instead of deriving its food and nourishment from the study of the good and noble, it seeks for it in the sensual and transitory. As little as the magnet could be said to be in its vigor if instead of pointing toward the north, it should suffer itself to be attracted in other directions, so little is the mind healthy, when it once has lost its only proper direction, but it must be said to be in error and in a dangerous deviation from the right path."

In his treatise on mental derangements as diseases of the mind, Dr. Rauch does not dissent entirely from other psychologists in their division of these diseases into melancholy as a disease of the feelings, insanity as a disorder of the understanding, and mania as a derangement of the will. He rather claims that the

* Rauch's Psychology, p. 142.

activities of the soul are so related to each other that the diseased condition of one will affect all the others. This latter, we think, is the more logical position to take, inasmuch as it includes all that is valuable in the former. Mercersburg psychology is too consistent with itself to permit of a mechanical analysis of the human soul, as an organic entity, by an arbitrary division of its faculties, or a false classification of its functions. It also emphasizes the fact that though the soul be diseased it is still the soul. The mind cannot be destroyed by mental disease. Personality cannot be lost in mere individuality. "All diseases of the mind," says Rauch, "have their longer or shorter intermissions. This shows that the reason still exists, and is only deranged." Neither the undeveloped nor abnormal condition of a person can place such person in the category of the impersonal. As the infant, enriched with the endowment of an immortal ego, is a person who has not awakened to a consciousness of itself, so the personality of an adult, with a diseased mind, is under a cloud, in a brain-storm, or without a rudder on a tempestuous sea; yet it remains a person or personality nevertheless, and as such furnishes, to a greater or less extent, presumptive evidence that unconscious personality, or one whose being or identity continues under the ravages of mental disease, will be able to outlive the threats and throes of physical dissolution, and more fully and fairly develop such personality in a better and brighter clime.

The mutual relation of body and soul was another point upon which Dr. Rauch laid emphasis. This is very properly touched upon and brought out in his

natural and easy transition from his Anthropology to Psychology, from the physical to the psychical side of man's complex nature. The old views touching this relation are cited as "quite various." He mentions two on page 169, viz: the one theory that the soul is the efflorescence and result of physical life, and the other that the body is built by the soul for its habitation as a caterpillar spins its web or weaves its texture for its future metamorphosis. These theories are combatted as untenable in the light of true mental science, and incompatible with Mercersburg philosophy throughout. He rejects the dualism implied and taught in such false reasoning, and, proceeding with a clear distinction between soul and body, he postulates their union in one common life with its center in personality, and proceeds to lay down and prove the truth of three distinct propositions as consistent with a sound Christian Anthropology, viz: 1st. The life of man, as the union between the physical and the psychical, is essentially different from the life of an animal. 2nd. The distinction between soul and body in one under which they are viewed as proceeding from a single divine thought, and terminates in human personality. 3rd. This human personality is the actualization of the highest divine thought or idea predicable of the Personal God, a creation of God filled with the capability of living forever. Such sound metaphysical reasoning escapes the dualism of Descartes, arouses the sleeping monadism of Leibnitz, steers clear of the pantheism of Spinoza, rises high above the evolutionism of the elder Darwin, and triumphs over the annihilationism of those who teach

that death ends all that there is of man and for mankind.

Another distinguishing feature of Mercersburg Anthropology is the stress laid upon the relation between the person and the outside world, or the created universe. This is really the most important question in the whole realm and range of philosophy. When man comes fully to understand the exact relation of the microcosm to the macrocosm, the veil will be measurably drawn aside from much metaphysical mystery and perplexity, enabling the human mind to penetrate more deeply into the complicated problem of all finite being. Dr. Rauch has supplied us with the key that is to unlock the great store-house of much knowledge now hidden from the wise and prudent. On pages 177 and 178 he lays down the proposition that the human "person is not only the center of man whose radii and periphery are all the activities of body and soul and by which all of them are pronounced, that is through which they sound (personant), but it is also the center of nature, the echo of the universe." Personality is born. It becomes conscious of itself through development. Such unfolding of self into self-consciousness proceeds on a line parallel with the development of its consciousness of the world. These two processes of development are mutually related to each other, as we have just seen to be true of soul and body in personality; and personality and consciousness are complete only when man becomes fully conscious of God and of his relation to him, and when he suffers God to speak to and through himself. At this point, in this sense, and under these conditions, Kosmos cul-

minates in man for the purpose of centering in Him from whom, by whom and for whom are all things. This is a very different consciousness and culmination from that which seems to be the teaching of at least one phase of the Hegelian philosophy, which, according to some of its most able and friendly critics, represents God as becoming conscious of himself in man. Thus Rauch teaches that God is man's creator, while Hegel has left his teaching open, at least on one point, to the construction that man is God's creator.

We have already seen that man's psychical constitution fits him for religion, calls for religion, and finds its completion only in religion; and, furthermore, that it is the emphasis laid upon these concomitant facts that gives Mercersburg Philosophy in general its distinctive character. Beginning the conclusion of his treatise on page 354 (First Edition, 1840), Dr. Rauch says: "We have now considered man in his different relations to nature, to himself and to his fellow men, yet one we have omitted, that to his Creator. This relation, if it is to be pure, must rest on faith. * * * It (religion) is a peculiar activity of God, which announcing itself to the heart of man, changes it, converts it, and restores man to peace with himself, with the world and with God. * * * Man without religion is incomplete: a plant that has not flowered; a bell without a tongue which cannot give a clear and distinct sound; a planet, that, having wandered from its sun, is without light; a stranger without a home." Then, having shown the inadequacy of all natural and false religions, he proceeds to the supernatural and true. "Religion is always based upon a communica-

tion of God to man, and where this communication is wanting, where the regenerating power of the Spirit is absent, there cannot be a true religion." Of course he means by a "communication of God to man" the essential contents of the Holy Scriptures, the more full revelation of Himself in his Son, Jesus Christ, and "the regenerating power of the Spirit." The necessity of such "communication" is not so fully expressed in his excellent treatise on Psychology as it is in his printed sermons published in some of the early numbers of the *Mercersburg Review*, and in his volume of sermons on *The Inner Life of the Christian*. Although Dr. Rauch did not consider himself called upon to discuss the subjects of Christology, Soteriology and Christian Ethics in his work on Anthropology, it is, nevertheless, everywhere therein apparent between the lines and overshadowing the contents of the lines, that he viewed the wonderful nature of man as finding its completion in Christianity—the absolute religion, the purest ethics and the highest form of humanity. "The book recognizes a special revelation from God, an apostasy of man, the intervention of the Savior, the necessity of regeneration and sanctification by the Holy Spirit; and excludes every one from the kingdom of heaven who does not yield his heart to Jesus Christ."*

In order to understand more fully what Rauch's Psychology implies, as well as what it expressed, it must be borne in mind that the author of the immortal work intended it as introductory to what he had further contemplated in the way of a work on Christian Ethics.

* Dr. E. V. Gerhart, *Mercersburg Review*, 1856, p. 254.

But, alas, for the uncertain termination of human plans! Just as he was about to pass through his psychological portico into his proposed super-structure of Moral Philosophy, he was called to make his transition through the pearly portals into the more perfect school of knowledge where the philosopher's dreams are realized in rapturous vision. Moreover, this transition was made just as his more intelligent friends had begun to awaken into a full realization that he was a prodigy in Classical Literature, Natural History, Es-thetic Art and Mental Science.

But when Elijah's mantle fell from the shoulders of this promising German christian scholar at his fo-d-ing of Jordan, that same Providence which had provided "the chariot of Israel and the horsemen thereof," called and prepared an Elisha to take up and wear the robe of didactic responsibility. Dr. Nevin became Dr. Rauch's successor as the President of Marshall College. He "strengthened the foundations previously laid, and consolidated, beautified and carried forward the superstructure which had been reared thereon. Whilst Dr. Nevin occupied the presidential chair, the department of morals and ethics, we have been repeatedly informed, was most sedulously cultivated, and frequent regrets have been expressed, and continue to be expressed, that he has thus far steadily declined to publish his course of lectures upon this science."*

It is also in evidence that Dr. Rauch looked upon Dr. Nevin as at least his co-worker, if not also as his successor in his proposed work of bringing out a book

* Dr. Bomberger in *Mercersburg Review*, 1859, p. 95.

on Moral Philosophy. In the latter part of 1840 he wrote to Dr. Nevin from Saratoga where he had gone for the benefit of his health: "The most agreeable hope animates me, that the goodness of the Lord will again restore me to health, and give me strength to labor in conjunction with yourself, my dear friend, for a great and noble object. * * * My Christian Ethics have occupied me very pleasantly on my whole journey. * * * I never lose sight of the relation in which I have come to stand to you as that in which alone my enterprises seem to prosper. Single and solitary no man can accomplish anything."*

If Dr. Nevin did not, in accordance with Dr. Rauch's purpose and wish as expressed in his letter from Saratoga, "labor in conjunction" with him to the full realization of the "great and noble purpose" of following Dr. Rauch's Psychology with an equally meritorious work on Christian Ethics, he, nevertheless, followed him in a course of lectures on Moral Philosophy. And, furthermore, if Dr. Bomberger's hope, that Dr. Nevin would "publish his course of lectures" and thus perpetuate Mercersburg's Moral Philosophy was not realized, the truth, concerning which Dr. Bomberger was so painfully solicitous, has not yet perished from the earth. The spirit of that course of lectures became incarnate in Mercersburg and Franklin and Marshall graduates. It clothed itself in the flesh and blood of a Reformed Christian ministry, and spoke, through her teachers, to the church at large. Neither

*Dr. Nevin's Eulogy on Dr. Rauch, *Mercersburg Review*, 1859, pp. 459, 460.

was such teaching confined to the East. It crossed the rising mountains and rolling rivers, and moved toward the setting sun. Dr. Emmanuel Vogel Gerhart and Dr. Moses Kieffer caused its voice to echo through the halls of Heidelberg. From 1852 to 1865 it inspired the hearts and molded the thinking of the earlier graduates of Heidelberg College and Heidelberg Theological Seminary, and is still, to some extent, at work, like leaven, in the meal of the Reformed Church in the West, as well as in the East.

Dr. Nevin was indeed a worthy yoke-fellow and logical successor of the young German philosopher. Rauch had the advantage of having traversed the whole field of German thought. Through the transparent medium of his own mother tongue he made himself acquainted with its speculations to the extent of familiarity with the wide range of German philosophy, with all its excellencies on the one hand and all its bewildering abstractions upon the other. Counterbalancing these educational advantages of his young colleague, the American theologian, besides possessing equal natural abilities and scholastic attainments, was more fairly and fully at home in the modes of American thought and expression. This fact, as well as his additional years of experience and mental discipline, gave him, under such view, an advantage, if not superiority, over his young friend who was always more or less handicapped by his merely acquired knowledge and use of the English language. Furthermore, having had the advantage of taking up certain features of the general work where the young German genius had laid it down, he entered directly into the momen-

tum of the movement. This objective impetus was so much capital stock in the business of developing the principle of the mental and moral sciences germinated and partially cultivated in Marshall College. There is always an advantage in entering into the labors of another in such a way as to be able to share in his capital stock—unless such stock has been unduly watered. How far such stock has been watered in some of the educational institutions, and diluted literature of the Reformed Church, is a question that may be discussed—elsewhere, and hereafter.

Dr. Nevin, though catholic in spirit and pacific in policy, never compromised the essential principle of the Mercersburg Philosophy; neither did he hide its light under a bushel, because, forsooth, he persisted in his purpose not to publish his course of lectures in the form that some of his friends desired. He did, however, in his own way, give the public the substance of his theological and philosophical erudition in a form well adapted to the wants of the church and the necessities of the world. His published volumes and numerous magazine articles are among the most comprehensive repositories of knowledge ever unfolded by any one mind from a cardinal principle of truth, and bequeathed to the world.

One single article* from Dr. Nevin's pen is a veritable thesaurus of knowledge, sufficiently comprehensive to include a syllabus of all that would be necessary to outline a complete work on Mental and Moral Phil-

* The Wonderful Nature of Man.—Mercersburg Review 1859, p. 317.

osophy. Hear him! "The inorganic is in order to the organic. The crystal is a prophecy of the coming plant. Rising continually from lower to higher and more perfect forms of existence, the whole vegetable world serves to foreshadow, in like manner, the sphere of animal life above. This again is an upward movement throughout. * * * The organic movement comes to its rest ultimately in man. He is the true ideal of the world's universal life, the last aim and scope, we may say, of the whole natural creation. He is the fulfilment of all its prophecies, the key to its mysteries, the exposition of its deepest and most hidden sense. * * * He stands before us intrinsically greater, in his bodily organization itself, than all the geological creations which served so many ages beforehand to prepare the way for his coming. * * * But what is all this in comparison with the centralization that is here exhibited to us in the constitution of the human soul. * * * Mind is infinitely greater than all that is not mind. It towers above the whole material creation. It outshines the stars. * * * Thought is more free than air, more penetrating than fire, more irresistible and instantaneous in motion than lightning. * * * What we hold in our intelligence is only in small part ever contained in our actual consciousness at any given time. * * * The case swells upon us into its full significance, only when we come to ask: Can that which has once been in the mind, so as to be part and parcel of its consciousness, ever so pass out of it again as to sink into everlasting oblivion?"

"But it is in his Moral Nature most of all that man

comes before us finally in the full terrible sublimity of his being. There is a close and necessary connection, of course, between the moral and the intellectual. Reason and will, thought and action flow together, and as it were interpenetrate each other continually in the constitution of the mind. * * * Thought is in order to action; knowledge in order to freedom. The practical reason is greater than the speculative reason. Truth in the understanding must become truth in the will also, if it is ever to be either spirit or life. * * * It (the will) is, by its very constitution, a self-determining power. It is no blind necessary force, like the laws of nature, but a free spontaneous activity, which knows itself, and moves itself optionally its own way. * * * This freedom, however, forms only one side of its marvelous constitution. Under another view it is just as much bound by the force of necessary law as the constitution of matter itself. The only difference in the two cases is, that in nature the law carries itself into effect, as it were, by its own force, while in the moral world it cannot go into effect at all, unless by the free choice and consent of the will itself which it thus necessitates and binds. The necessity to prevail at all must pass into the form of freedom. But this does not detract in the least from the idea of its authority and force. * * * The will does not make the law, but still it is through it alone, that the law comes to any positive legislation in the soul. In no other way can the full force of the categorical imperative, *Thou shalt*, be brought fairly home to its consciousness. What a strange spectacle we have exhibited to us here. No wonders of the simply outward

creation, no mysteries of mere nature, can ever signify as much for us as the world we carry about with us continually in our own being."

In conclusion, young gentlemen, let me say that you would do well to make these immortal truths and thoughts your own. Apprehend, appropriate, and make them a part of your qualifications for the work before you. Psychology and Moral Philosophy are not Theology, much less are they the primary power of God unto salvation; but they are essential to your complete outfit as teachers and pastors. Without them you cannot become master-workmen. You must be able to analyze the human soul before you can diagnose the diseases that it is heir to in its abnormal state. Otherwise you will not be able to rightly divide the word and apply the gospel remedy in a specific way to the varied wants of each and all.

LECTURE VII.

MERCERSBURG CHRISTOLOGY.

The lecture on Anthropology led us to the very portal of the palace we are now about to enter. Coming up along this anthropological pathway we saw many indications of what was awaiting us at our journey's end. Psychology led on, through Moral Philosophy, to Christianity as the absolute religion and the highest possible form of humanity. In the light of that religion we saw that man is not only the culmination of the Kosmos, but also the very apex of the moral universe, looking for its full and grand organic completeness in Him who is head over all things: "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in Him." Eph. i: 10.

The occasion for the great Christological movement that characterized the middle decades of the nineteenth century was the peculiar and perplexing condition of the religious world, both in Europe and America. Men were losing faith in many of the traditions of the fathers, with no adequate and satisfactory substitute therefor. The church was congested with false socialism, humanitarian dreams, and a composite

theology. The center of God's kingdom was sought for and located in each one of the thousand possible points in its periphery. The old warfare between authority and freedom was being waged with more than former fierceness. Zion was agitated with hair-splitting distinctions and hairpulling discussion. Christianity was viewed as an aggregate unity of general dispersion and diversity, with very little stress upon its supernatural verities. The hosts of Israel were in an unconscious state of general stampede before the uncircumcised Philistines, with no principle upon which to rally and reunite its disorganized and discordant forces. Disintegration was the tendency of the age, and no union was sought for except upon a "mutual negation of differences." A thousand invalids exclaimed, "Is there no balm in Gilead, is there no physician there?" Ten thousand feverish wounds cried out:

"Open to us the living fountain
Whence the healing waters flow."

In relief of such a felt want and in answer to such an earnest call from the distracted condition of christendom there arose what is now known as the Christological movement. The movement did not aim to be destructive but constructive, or rather, reconstructive of the old theologies which had taken for their cardinal principle something that was not principal in the evolution of a system. Christology, like its great archetype and architect, came not to destroy but to fulfill. Such fulfillment began to be accomplished by the proper recognition of an old prin-

ciple from a new point of view, and in a new apprehension of the old truth. The theanthropic person of the Christ was recognized and emphasized as that vital, central, and reconstructive principle. It is true that the old theologies recognized Christ as important in their respective systems and schemes of human redemption. Sturdy Calvinism crowned him with a royal diadem, and yet crowded him out into the periphery of its supralapsarian plan of salvation to make room at the center for a metaphysical abstraction. Hence it failed to assign him that central position in which alone he could be logically regarded as having in all things the pre-eminence, "the center of all organic unities and the unity of all organic centers."

How far the inspiration for such a movement was drawn from the philosophy of Germany is not an essential inquiry at this point. That some such inspiration was needed from some source is no longer disputed by up-to-date christologians. And, furthermore, that some excellent seed-thoughts were found germinating in the best works of German theologians of the last century is cheerfully admitted; and yet it is consistently claimed that the tap-root of truly christological theology was in the general principle of that philosophy which aroused Germany a hundred years ago, and which was subsequently transplanted to articulate and animate the dry bones of American Puritanism. This was started and is now being accomplished by means of a more christological exegesis, which led to a more proper accentuation of that scriptural key-note to the celestial symphony: "No one hath seen God at any time; the only begotten Son who is in the bosom

of the Father, he has declared him." This great mystery of godliness is not only the germ-principle of all true and sound theology, but also, and rather, the essential tap-root to the tree of life which is in the midst of the paradise of God, and whose "leaves are for the healing of the nations."

Mercersburg Christology does not claim to have introduced any new principle into the economy of human redemption. It rather recognized the real and proper presence of Him whose goings forth have been of old, from everlasting. It sees Christ in the purpose of providence, the plan of the ages, the life of humanity, and in the history of the world. "Christological roots," says Dr. Harbaugh, "run back of the incarnation into Judaism and even heathenism." How, in what sense, and for what purpose the Logos dwelt in and manifested himself unto the pagan nations and the sages of antiquity has not yet been theologically defined. He was in the burning bush of Israel, and in virtue of his abiding presence therein the bush was not consumed. "In the volume of the book it is written" of his coming not primarily *to* our sin-polluted planet, but rather *in* the gradual unfolding of the divine purpose, the revelation of his Father's will which he delighted to do (Ps. lx: 7, 8), and to assume our nature, to which he was "allied by an original and eternal aptitude." David foresaw the Lord always before his face, and realized that in his presence there is fulness of joy. In the fulness of time he came and took up his abode in the temple of humanity. After such incarnation, the Son of man continued to walk in the midst of the seven candlesticks, moving down

the central aisle of church history. Emphasis is laid upon the fact that in fulfillment of his promise He is personally present in all the affairs of his coming kingdom. False theology not only denies his proper immanence in his church, but also robs him of his proper pre-eminence as the organic head and the vitalizing center of the great gospel economy.

When Dr. Nicholas Copernicus turned his attention from the study of the structure and ailments of the human body to institute an inquiry into the system of planetary relations and revolutions he aimed neither to destroy the old nor proclaim the existence of new worlds. It was rather his rational purpose to discover the order and demonstrate the law that governed what had been from the beginning, is now and ever shall be, until the heavens are no more. He sought for no new system, but for a new recognition of an old heliocentric system. He founded a new astronomy and flashed its scientific light upon the world. So with Mercersburg Christology. It does not radically antagonize or aim to destroy the essential parts of any doctrine or tenet of the faith once for all delivered to the saints. For example, the divine sovereignty, the incommunicable prerogatives of the absolute One, the fatherhood of God, the eternal sonship of Jesus Christ, the personality of the Holy Ghost, the brotherhood of man, universal depravity on account of sin, the need of atonement, justification by faith—these with all other teachings of the Bible, whether formulated into confessions, or otherwise held, are neither ignored nor set aside as of less importance than as generally held in the creeds of christendom.

It is claimed, however, that they should be viewed as occupying their respective positions in the periphery and around the center of a christocentric and organic system. As now placed and viewed in the atomistic and manufactured plans of redemption, none of these doctrines appear in their superlative truth and beauty. It is not proposed to shoot a new theological meteor into the skies already hazy with nebulous nonsense, but to permit the old sun of righteousness to arise with healing in his wings. It is only with such a sunrise that a better, brighter, and broader day can be ushered in. Christ, as the illuminative center, will drive the Ptolemaic system of unphilosophical theology away, and bring in a new heaven and a new earth wherein dwelleth scientific righteousness.

The Christology contended for by the Mercersburg school of theological thought is not a mechanical compilation of cardinal christian verities, with the truth of Christ's divine-human person as the center of the group, giving him a place in some human plan of salvation in a sense somewhat similar to that in which the Kohinoor diamond might be regarded as having found its proper setting in a jeweled cluster of less precious and less brilliant gems. Such attempts to proclaim Immanuel Lord of all may be regarded as very little better than placing another crown of thorns upon his head. Herein consists the weakness and worthlessness of many so-called systems of theology. Indeed they are not systems at all, but rather collections and schemes. Their weakness is not in any destitution of truth, or truths, but rather in their lack of organic wholeness. Fragmentary collections of per-

fect parts do not necessarily constitute a perfect and comprehensive whole.

Mercersburg Christology is christocentric rather than decreto-centric. Whilst it emphasizes the will of God as the eternal norm of all law in heaven and earth, it neither grounds itself in predestination nor hedges in preterition. It has "a corn of wheat" for its central life-germ, which develops itself into a perennial plant in the garden of the Lord's house, rather than into a diamond in the laboratory of mere metaphysical speculation. Wherever this decreto-centric theology prevails it leaves but little room for anything like a proper conception of christianity in its christocentric and organic sense. A sound christology recognizes the foreknowledge of God and the sovereignty of his will, but knows of no possibility of harmony between divine authority and human freedom except in the great mystery of Godliness, the word made flesh, in which the divine will begins to be done on earth in the emancipation of the human will, and attains its consequent full freedom and self-determining power. Thus it is that the Mercersburg Christology points its index finger toward the Rock of Ages as higher, more central and more organic in the christian system than Plymouth Rock, with all its questionable immortality in sentiment and song.

Mercersburg Christology, though not essentially different from the Roman Catholic view of Christ's theanthropic person, is nevertheless antithetic to the papalistic teachings respecting our Lord's relation to the individual christian, the church, and the whole economy of human redemption. It disallows the pre-

tension of the Romish heirarchy of a Christo-processional and Christo-successional authority vested in and transmitted through a pontifical human being, prelatically robed and mitered upon the bank of the Tiber. Christ rules over the church by reigning in the community of the believers. The sway of his scepter is from his throne as established in every loyal, loving heart. No man is exclusively deputized to open or shut the kingdom of heaven with a key of arbitrary authority dangling from the girdle of a prelatical functionary. Christ neither builds his church from a scaffolding on the outside nor rears the superstructure from some *ex cathedra* seat within his living, growing temple. Mercersburg Christology is rather in full agreement with St. Paul: that the spiritual house is "*compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love.*" A papio-centric despotism is not worthy to be compared with a christocentric democracy.

Mercersburg theology is furthermore in very broad contrast with that apprehension of revealed truth which grounds itself in the Bible as a mere book of record. It postulates its faith according to the teachings of the Bible, but does not build upon the book as the foundation of its faith. Jesus Christ, according to the inspired record, is the precious corner-stone, chosen of God, and all sound theologians must build thereon. Other foundation can no man lay. If any man build not upon this Rock of Ages, his work cannot endure. "This is the *record*, that God has given unto us eternal

life, and this life is in his Son." "He that hath the Son hath life, and he that hath not the Son of God hath not life," the whole school of Chillingworth to the contrary notwithstanding. Distinction without separation is, however, made between the Bible and the Word of God, forever settled in the heavens, Ps. cxix: 89, which liveth and abideth forever, and which by the Gospel is preached when Jesus Christ is proclaimed as "the glory of the past, the life of the present and the hope of the future." Such preaching and such theology is christocentric rather than bibliocentric.

Still further: Mercersburg Christology emphasizes as the essential principle of Christianity, the absolute religion. His divine-human person, in whom dwelleth all the fulness of his theanthropic life, is the primordial principle and perennial fountain of the whole economy of human salvation, rather than "all that Jesus began to do and to teach" and suffer, in any sense separately considered. The Mercersburg school of theology glories in the cross, only as the solemn tragedy signified thereby is held in organic union with the mystery of Bethlehem, and the unique character that binds them together in one complete remedial system. From no other point or promontory can christian science consistently shout:

Glory and honor, power and praise
Superlative to God be given!
Mortals awake with swelling lays,
And praise the incarnate King of Heaven,
Whose advent through his virgin birth
Brings love to man and peace on earth.

Let man abashed with speechless awe
Bend low before the Child divine!
Before this light all shades withdraw,
This gem possessed, all heaven is mine.
Then bless, my soul, the eyes that see
Thy God in thy humanity.

In agreement with Christ's multiplied and multi-formed utterances of himself, the Mercersburg school teaches that his person is more fontally fundamental than his acts in those elements essential to the completeness of his atonement. This view is consistently held without any denial that Christ *made*, as well as *is* the atonement. "For if when we were enemies we were reconciled to God by the death of his Son; much more, being reconciled we shall be saved by his life." His works could not bear testimony of him, except as he gives power and validity thereto. "He *is* our peace." Eph. ii: 14. He came not merely to point out the way, teach the truth, and open up the fountain of life, but he *is* the way, the truth and the life. John xiv: 6. He came not merely to open the door, but he *is* the door. John x: 7. He further proclaims himself the light of the world, the bread of life, and the resurrection. "Ye are complete in Him." Col. ii: 10. Dr. Henry Harbaugh has truly said: "The view which makes both the fall of man and the atonement a mere arrangement outside of organic laws is inadequate and untenable, and places every doctrine, both of Anthropology and Theology, in a distorted and false light."*

Mercersburg Christology, as a scientific apprehension of the gospel, grounds itself not only in the cardinal

*Christological Theology, p. 36.

utterances of Christ concerning himself and his relation to the whole superstructure of human redemption, but also in the christological teachings of the New Testament throughout, and especially in the outbreathings of the beloved disciple. Saint John never grew weary of declaring unto the Church, "that which was from the beginning," "which he had heard," "seen, and handled of the Word of life," "which was in the beginning with God," "which was God," which "was made flesh," and which "dwelt among us full of grace and truth." Such were some of the elements in the inspired christology of the disciple whom Jesus loved, and who so lovingly and trustingly reclined his head upon the Redeemer's bosom as to feel the beatings of that great heart which by its theanthropic action causes the kingdom of heaven to throb with everlasting pulsations.

So also with Saint Paul, the inspired philosopher in the church's formative period of her history. What a truly scientific grasp he had upon the central theme and subject under consideration, in the Epistles addressed more primarily to the christians under Grecian culture. Listen to the deep-toned diapason that comes swelling up through the christological anthem that finds its sublime echo and record in the Epistle to the Ephesians. How grandly he rises in the scale, and sweeps all the octaves in the instrument engaged in sounding out his inspired melody. How impatient he seemed "to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God who created all things by Jesus Christ, to the intent that now unto the principalities

and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he proposed in Christ Jesus our Lord." No wonder that his apostolic zeal led him on to the sublime climax of his inspired reasoning to exclaim: "Christ is all, and in all!"

The task of producing the first and last fairly developed system of Christological Theology was undertaken and accomplished in 1891 by Rev. Emmanuel Vogel Gerhart, D. D., LL. D., Professor of Systematic Theology in the Theological Seminary of the Reformed Church in the United States, located at Lancaster, Pa. This recast of old theologies was made and given to the christian public in two octavo volumes, under the title of *Institutes of the Christian Religion*. They constitute a work not so entirely *denovo* as they do a gathering up in one, and a reproduction of the essential and valuable parts of all the old "bodies" into one living soul of divinity, in such a way as to form one complete organic unity. Preparatory to such a recast was the work which had already been performed by Rauch, Schaff, Nevin and others, as a development of the germ contained in the seed-thoughts of some of the "leading German theologians since the time of Schleiermacher." For this task Dr. Gerhart was evidently ordained and appointed of Providence. His fitness for the work, which the Father had given him to do, was grounded in an abiding faith in Jesus Christ as the Son of the living God, supplemented by his natural abilities, broad scholastic attainments, and the logical cast of his earnest christian mind.

As already intimated, the *Institutes of the Christian*

Religion, and the positive work preparatory thereto, are valued and noted for their constructive and re-constructive character. Furthermore, the enduring excellence of the work will attract the admiration of future generations, because of its fair and full recognition of all fragmentary orthodoxy previously held under various other forms. While thus recognized and honored, they were rescued from false attitudes, and placed in more organic relation to what the author consistently held and logically developed as the norm and governing principle of all theological truth. Not one jot or tittle of Trinitarian orthodoxy, as in the Patristic age, of Scholastic orthodoxy, as in the days of Anselm and Aquinas, of Evangelical orthodoxy, as held at the time of the Reformation, or of Puritan orthodoxy, as founded on Plymouth Rock, was allowed to pass away, except as all passed to their new alignment and restatement in a more christological theology as seen in the light and life and love of the personal truth in Jesus Christ. This new theological victory over old abstract and mechanical systems was won, not by any radically new ratiocinations of the human mind, but by a renewal of St. Peter's view of Christ as the Son of the living God.

In testimony of the aforementioned christological system of christian truth the apostles, and some of the disciples of Marshall, Mercersburg, and Lancaster, hereinafter named, have set their hands and seals as follows:

Dr. Frederick Augustus Rauch, the first President of Marshall College, though primarily a philosopher in the realm of Mental and Moral Science, rather than in Christology, as specifically considered, left behind

him sermonic productions most manifestly intoned with a truly christological apprehension of the everlasting gospel of the Son of God. Hear him in his sermon "Every man the Lord's in Death."* "The christian is the Lord's internally, by his own will and desire. Christ is the center of all his activity; and whatever he does, has a bearing on Christ's cause. The Father's will is the christian's will; all opposition has been removed, and the whole life of the believer is a spiritual one, is a dying in the Lord. Nevertheless he lives, yet not he, but Christ lives in him, and the life which he now lives in the flesh, he lives by the faith of the Son of God, who loved him and gave himself for him. When his last hour approaches, he sinks into the hands not of a strange God, but of his Master, matured for eternity, full of desire to enter his home, and full of hope to participate in the praises and hallelujahs which angels sing to the Lord of creation."

Dr. Philip Schaff was a historian rather than a christologian; yet his voluminous writings abound with tributes to that apprehension of Christ's person so characteristic of the Mercersburg school of theology. Speaking of Church History, he says:† "Its proper starting-point is the incarnation of the Eternal Word, who dwelt among us and revealed his glory, the glory as of the only begotten of the Father, full of grace and truth; and next to the miracle of the first pentecost, when the church took her place as a christian institution, filled with the spirit of the glorified Redeemer and entrusted with the conversion of all nations, Jesus

*Mercersburg Review, 1859, pp. 618, 619.

†History of the Christian Church, p. 2.

Christ, the God-man and Savior of the world, is the author of the new creation, the soul and head of the church which is his body and his bride. In his person and work lie all the fullness of the God-head and of renewed humanity, the whole plan of redemption, and the key of all history from the creation of man in the image of God to the resurrection of the body unto everlasting life."

Dr. John Williamson Nevin, to whom, more than to any other man, belongs the honor of taking Mercersburg Theology through the first stages of its development, left on record many testimonials of the part he performed in the unfolding of the christocentric principle. Over a half century ago he wrote:* "Christ himself everywhere claims to be, not the oracle simply of truth and life in force before, but the principle of truth and life made real for the world wholly and only by himself. The Spirit fell upon him at his baptism in full measure to find way through him and from him subsequently to the whole family of the Redeemed (Math. ii: 16; John vii: 39; Acts i:4, 5; ii:4). He is the organ of living communication between earth and heaven, the central point where they are first fairly united into one (John i: 51). He is the real presence in the world of what had been proclaimed before in the way of shadow only, and word (John i: 18; Math. v:17, 18; Heb. ix: 8, 12, etc.), He is no moon merely to reflect like the prophets before him, a simply borrowed light, but according to his own word, the very sun of the spiritual world (John viii:12) and so, of course, a fountain and principle of light for it in his own person. He

* Mercersburg Review, 1850, p. 9.

is the well of salvation (John iv: 14; vii: 37, 38), the manna of immortality (John vi: 49, 51), the victory itself in which is swallowed up all the power of the grave (John v: 21-25; xi: 25-26)."

Dr. Moses Kieffer:* "The common view that the Son of God became incarnate merely to save men from sin and suffering, rests on the assumption that he is merely Redeemer, and not also the organic head of humanity, in and through which it reaches its final consummation in glory and immortality. On this assumption sin, that most inglorious and shameful thing, creation's blot and nature's blush, has been a great advantage to our race, in that it moved the Son of God to empty himself of the divine glory and to take upon him the form of a servant. According to this view, darkness is necessary to light, falseness is necessary to truth, the inglorious must precede the glorious, dishonor must precede honor. If this view be correct, then let sin abound, that grace may much more abound. But it may be asked: Did not the sin and fall of man at least afford to the Son of God an opportunity to show forth his glory as Redeemer, and to place crowns of victory upon the heads of the redeemed? We reply that the Son of God is not the second Adam because he is Redeemer; but he is Redeemer because he is the second Adam; i. e., because he is the normal, generic head of humanity."

Dr. John H. A. Bomberger, in the palmier days of his christological searchings after the source and center and substance of all truth, wrote:† "But there is only

* Mercersburg Review, 1871, pp. 447, 448.

† Mercersburg Review, 1859, pp. 155, 156.

one correct system of theology, namely: that which is based on the incarnation of the Son of God. Thus, then, as Christ incarnate is the starting point and central fact of the true history of the world, we must most emphatically make it the basis and supporting center of the philosophy of man. In him will be seen both the ground and the perfect ideal of humanity. And the true relation of the reason to the outer world will be discovered in Christ who is the organic union of God and man. The person of Christ will be seen as the concrete resolution of all the fundamental problems in philosophy, the highest revelation of God, of man, of the world, and their necessary reciprocal relations. He, therefore, will furnish the solution of the broadest and most comprehensive problem, and must be the ultimate principle upon which alone every other problem in history, theology or philosophy will be finally solved."

Dr. Henry Harbaugh, referring to the motto borrowed from Irenæus—*Unus Christus Jesus Dominus Noster Veniens per Universam Dispositionem, Et Omnia in Semet Recapitulans*—says:* "It is in substance the Pauline idea, and based on Eph. i:10; where we are told that it was 'the mystery of God's will' that Jesus Christ should come in due time, that he might gather together in one (lead all things back to their beginning, rehead them in himself, and so renew and restore them all in full union and harmony with himself, and with themselves); all things in Christ, both which are in heaven and which are on earth; even in Him." According to this teaching of Saint Paul, and of our motto from Irenæus,

* Mercersburg Review, 1867, p. 14.

there is only one principle of unity for all things, Jesus Christ. In his incarnation he came, not violently and abruptly into the universal order of created things, but in harmony with, and according to the original aptitudes and determinations of all things; and as the catastrophe of the fall had broken all things away from their true original head and unity, he gathered back and reheaded all things in himself, that so he might renew, harmonize and restore all. With him, as with Saint Paul, the expression "all things" is to be taken in its widest sense as comprehending *all* things, "both which are in heaven, and which are on earth."

Dr. Thomas G. Apple in opening up his great article on *The Person of Christ, the Supreme Truth of Christianity*,[†] says: "The central truth of all Christ's teaching was himself, his person and character. In this he differed from all other religious teachers. They taught a system of truth as something apart from their personality. They were heralds of truth who claimed to be in some sense inspired, to be from God, but they did not claim themselves to be the original source of the truth. They did not claim to be more than human, but acknowledged themselves to be partakers of the frailties and imperfections that pertain to all other men. Jesus Christ not only taught the truth, but he claimed to be the source, yea, to be himself the truth. The main purpose of his ministry in the world was to make himself known to men and to be believed by men in order that they might be saved. All his other teaching was subordinate to this, and constantly led up to this. This is the purpose of the four gospels,

[†] Reformed Quarterly Review, 1893, p. 179.

to make him known through his life, his words and his works.”

Dr. Elnathan E. Higbee writes:* “Divine revelation in its absolute character, as we have remarked, is found in the person of Christ. He is divine manifestation and divine inspiration in their entire completeness and unity. He is the acme of the whole process of divine revelation; and therefore, the entire fragmentary manifestation before him had ever its objective ground in him, its controlling type and plasticity. He confronts the world, directing all to himself, as holding in his own person the whole orb of divine light, and the exhaustless fountain of true spiritual life. To this one central sun of the whole supernatural world mankind is to look. Of this one perennial spring mankind is to drink, whose waters become in it a well springing up to everlasting life. All inspiration must now direct itself to Christ’s absoluteness of manifestation, and in him the world must come to God’s whole revelation of himself to mankind. The whole pathway of history, the whole sphere of past, present and future, the whole economy of creation from beginning to end, must be viewed under this direct illumination. In the ineffable glory of the Only Begotten, the whole march of the ages from the closed gates of Eden to the lifting up of the everlasting doors of Heaven, is seen unfolding its mystery of meaning.”

Dr. William Rupp still speaketh :

“By the Christological principle we understand the idea of an eternal union of God and man in the person of Christ as the medium of God’s self-communication and self-revelation to the world, and the consum-

* Mercersburg Review, 1869, p. 257.

mation of all his ways and works. This implies on the one hand that Christ is the principle of the divine constitution of the world, and that in him, as St. Paul says, all things consist or hold together. He is not an accident or an afterthought in the divine world-plan, but its central and determinative idea, the real root as well as the culminating head of all things. It implies that Christ is the principle of all sound knowledge of God and of his ways and works. We can only know God aright in the light and inspiration of Christ. It follows, then, that the conception of love must be the determinative principle in any true or christian doctrine of God. No doctrine of God would be christian at all that is ruled by any other conception; as, for instance, the conception of sovereignty, of honor, or of glory."—*The Reformed Quarterly*, 1891, p. 46.

"But while the Holy Ghost is the agent in the work of regeneration, as above said, he is not the originator of the new life which he therefore communicates to the human soul.* He does not create it *de nihilo* just before planting it in the soul. The Spirit is not the *author* but the *giver* of life; and the life which he gives is that of Christ, the exalted and glorified God-man. Christ is the sole fountain of spiritual life for the whole human race. We must observe, however, that the new life thus lodged in man is not to be regarded as holding in separation from Christ after it has come to exist in the human soul. On the contrary it forms a perpetual

* *Mercersburg Review* 1873, pp. 149 151

bond of union between Christ and the soul; so that the soul is in Christ as the branch is in the vine, or as the members of the human body are in the body, '*Ye in me, and I in you.*'"

Prof. John C. Bowman:* "In the light of the christological principle evolution finds its true interpretation. It is not a movement from the highest to the lowest plane on earth simply, but a movement from eternity to eternity, as comprehended in him who is the Alpha and the Omega, the ideal and origin of all things, and their teleology. All earthly evolution is but a half truth which finds its other half in the continuous evolution in the supernatural, heavenly world; so that the highest development which may be attained on earth is but a preparation for that which is perfect and which is to come."

Prof. George W. Richards: "The mission of the preacher will continue to be the proclamation of the revelation of God in Jesus Christ. Christ, proclaimed by men, will win his way into their hearts. The printing press will never take the place of the pulpit. The inventions and discoveries of science have neither strengthened nor weakened the power of the gospel. The facts of revelation are not dependent upon the sciences. The church is the bearer of the christian life in the personalities of its members. * * * We go to church for an experience, a living spirit, touch with a personality, not for a theory or dogma. We find in him the life which is the light of man, the grace which pardons, the love which provides, the truth

* Reformed Quarterly Review, 1891, p. 288.

which inspires, the Savior who saves. Christianity is an experimental religion, and when it ceases to be that it ceases to be apostolic and christian. * * * The doubts and skepticism of scholars can be dispelled only when they respond to the invitation of the master, 'Follow me.' In doing that they will not only be religious but truly scientific.*

Prof. William C. Schaeffer: "The christian religion is a great and glorious fact. It has touched our humanity in its profoundest depths. It has influenced and changed the course of history. It has uplifted, ennobled and purified our human life. It has given us newer and higher ideas of God. It has placed before us a perfect ideal of our human life in the person of its Founder. And in him it has given us such an embodiment of truth, virtue and goodness, that we now have the full and final revelation of the divine.†

Prof. Christopher Noss, referring to our Lord's saying concerning himself (John xvii:19), says: "In order to perfect himself and fit himself to be a complete Savior it behooved him to devote himself absolutely to God and to men. The degree of self-devotion is the measure of moral perfection. Hence, while the whole life of our Lord contributes to the final result, his death, the climax which marks the absolute character of his devotion, is the cardinal fact without which he could not have been made perfect and without which all else had been of no avail. It may be added that the problem was for our Lord primarily a personal one. True, he did all 'for their sakes,' but his moral

* Reformed Church Review, 1907, p. 118.

† Reformed Church Review, 1905, p. 162.

life was genuine, not merely assumed in order to accomplish an ulterior end."*

The above quotations show converging rather than conflicting views of the christocentric principle of Mercersburg Theology. Indeed it is remarkable how little these teachers and writers are in disagreement. The four evangelists of the New Testament, under the special guidance of the Holy Spirit, were not more in harmony with each other in their narrations of what "Jesus began to do and to teach" than are the chief apostles of Mercersburg in their new apprehension and statements of old christological truth. They show diversity of view-points in their christocentric apprehension of the same Lord. They all look upon Jesus as crowned with the glory and honor of his pre-eminence in personality, his uniqueness of character as the Christ of God, and his centrality of position in the onflow of the world's great history.

Dr. Rauch's view-point was the essential principle of all sound christian ethics; Dr. Schaff saw in Christ the primordial principle of church history and recognized its development in the unfolding of God's kingdom on earth; Dr. Nevin's christological reasoning started with a recognition of the Word made flesh, as the essential principle of a new creation, with all that such new creation necessarily and potentially involved; Dr. Kieffer extolled the offspring of David as the second Adam and the full realization of the true ideal of divine-human sonship and constitutional head of the human race; Dr. Bomberger viewed the incarnation as the foundation of the "only one correct sys-

* Reformed Church Review, 1906, p. 516.

tem of theology;" Dr. Gerhart saw in Christ the essential element of the major proposition in the syllogism of all logical and theological reasoning; Dr. Harbaugh emphasized, with Saint Paul and Irenæus, the fact that Jesus Christ gathered together all things in himself; Dr. Apple recognized Christ's manifest consciousness and claim that he was in his own person and character the central truth of all that he taught and commissioned others to teach concerning himself and his kingdom; Dr. Higbee regarded Christ as the acme of the whole process of divine revelation of God's self and will and ways to man; Dr. Rupp regarded regeneration as the result of the communication of glorified human life to and in the soul of the believer; Prof. Bowman views the christological principle as that in which evolution finds its true interpretation; Prof. Richards accentuates that syllable in the incarnate Word which makes Christ's manifestation of himself to the christian consciousness and in the christian experience of the penitent believer as the most reliable element in christian certitude; Prof. Schaeffer views the incarnate mystery as the well authenticated fact upon which rests the whole superstructure of our holy religion; Prof. Noss regards Christ's self-devotion to the will of God and the welfare of man as that measure of fitness which qualified him to be both the great High Priest and bleeding Lamb, the tragic climax of whose love-passion could be reached only in the death of the Cross.

The Mercersburg view of Christ's atonement glories in the cross and accentuates his sufferings, but not in such sense and to such extent as to justify the conclu-

sion that God saves the world by the merit of misery. When viewed in the light of the Redeemer's effulgent person, the Cross confronts our rational faith with a deeper meaning of that tragic fact. The atoning wealth and virtue of the Cross ground themselves in the Person and personal sympathy, rather than primarily in the agony of that great heart whose benevolent pulsations produce the throbbings of the universe. In the absence of such personal interposition and exercise of loving self-devotion in obedience unto death, the cross would be deprived of its true and full value.

Viewed in this proper light, it is not difficult to see that the atonement, as grounding itself in Immanuel's person, life and love and self-devotion, even unto death, developed itself, moving forward and upward to its fuller manifestations in all the cardinal events of his history. Christ's person involved the principle of the atonement. The angels on Bethlehem's plains were better theologians than to overlook the fact that "Peace on earth, good will to men" were folded already in the swaddling bands of the infant King who seemingly had nothing but a tear-drop for his scepter and a virgin's arms for his throne. That incarnate mystery was the embodiment of the atonement, and in that embodiment there was the sure word of prophecy and promise that the middle wall should be broken down, and that our assumed and sanctified humanity should "pass the crystal ports of life to dwell in endless bliss." From the manger on, through all the time he lived on earth, and especially at the close of his life, the atonement was evolved. It was

born with him at Bethlehem; with him it grew and increased as he "increased in wisdom and stature and favor with God and man." With him its virtue was subjected to a thorough test in the wilderness of temptation; he carried it with him through the garden to the cross, thence he descended with it through hades, conquering principalities and powers until he made a show of them openly in his resurrection, and as he subsequently went up with a shout to complete his mediatorial work in the full glorification of our humanity in the heavenly world.

Great actions lack integrity
When sundered from their living soul;
Even truth becomes a travesty
Apart from its essential whole.
The atonement saving power imparts,
Since "Christ is all in all" its parts.

The atonement's not by agony,
Nor by excruciating pain:
These show, in fact, the great degree
Of love in Christ for sinners slain.
Thus He man's real condition meets,
And the atonement well completes.

True orthodoxy never forced
Asunder parts of God's great plan;
Great Bethlehem is not divorced
From Calvary. Great God in man
Weaves one organic mystery
Clear down the aisle of history.

LECTURE VIII.

MERCERSBURG ECCLESIOLOGY.

The seventh or preceding lecture, given in this course on Mercersburg Theology, treated of truths which were viewed from what may be regarded as the peak of highest altitude and the most commanding summit in the mountain range of cardinal truths confronting our scientific vision, and challenging our continued consideration. Christology is related to Ecclesiology and all other branches of Theology as the queen of the vestal virgins that watch the fires at her holy altar. While other branches of sacred science are commissioned from heaven to keep the true fires from going out and the false fires from coming in, Christology furnishes and keeps aglow that live coal from the altar of the Most High God to whom all the flames of christian cultus ascend acceptable and well pleasing in his sight. It was clearly shown in the preceding lecture that the christocentric principle, advanced and advocated by the Mercersburg School, is a distinctive apprehension of the great mystery of godliness; that the leading representatives of Mercersburg theology were in essential agreement as to the fundamental principle contended for in the distinctive movement now under review; that the *seeming* diversity of sentiment among its apostles all vanish away in the light of that constitutional law of progress which requires the application

of the said christological principle to all the social, civil, moral, and religious questions, that are constantly arising in the development of Christ's kingdom on earth. Such evolution of the Messiah's kingdom is now about to claim our attention as we proceed to consider what is involved in Ecclesiology.

The Ecclesiology of any general theological system, to be consistent with itself throughout, must be such as to stand in a relation of logical sequence to its Christology. The Church, as the Redeemer's bride, must be viewed as in some sense derived from Christ as really as the "mother of all living" proceeded from the first Adam. The incarnation of the Logos in human nature, the immediate fruit of which union was Immanuel, is viewed as logically necessitating, as its complement, a more general incarnation in a mystical body and bride, to the intent that the second Adam may beget a legitimate progeny and bring many sons to glory. Under no other view can the consistent theologian and churchman regard the church as the legitimate bone and flesh and organic fullness of "Him who filleth all in all." Mercersburg Ecclesiology holds that the great mystery of godliness—God manifest in the flesh—did not reach its terrestrial termination in the Lord's ascension from Mount Olivet, but that it continued on earth, and still continues in the form of the Holy Catholic Church, for the very purpose for which the incarnation became a reality, under "the power of the highest." The church, under the foregoing view, is essential to the completeness of the one economy of divine revelation and human redemption. If the birth of the bride on the day of Pentecost was

second in importance to the birth of the Bridegroom on Christmas day, it was, nevertheless, just as truly an event in the unfolding purpose of Providence, just as really a fact in the one economy of grace, just as essentially a factor in the history of the world, and just as legitimately a sequence to the mystery of Bethlehem, as any organic effect can be the product of an organic cause.

The Mercersburg School teaches that the full meaning of this great mystery did not completely exhaust itself before the lifting up of the everlasting gates for God manifest in the flesh to enter the heavenly world, as though his ascension thereinto was to take the entire mystery with him to a realm beyond the outer or earthly court of the christian sanctuary. Neither does that school admit that the concrete system of christianity is a composite economy, comprising many mysterious facts in heaven and earth, existing separately until they are brought together and comprehended in one scheme sufficiently large to serve all the purposes of a holy mechanism. The church, in its proper character and under a proper view, is considered rather as an essential institution, and continuation of the one great mystery which, having made its advent into the world amidst the shouts of the angels, moves forward to pass out and up again only when all the ransomed of the Lord shall have entered the heavenly world with songs of everlasting joy upon their heads. Each part of this one great objective and historic economy grows out of its antecedent form, and is followed in organic succession by all its consequent and subsequent parts until the whole is completely unfolded as a progress-

ive order of grace and truth. All these, from "the communion of saints" to "the life everlasting," hold in the "one body fitly framed together and compacted by that which every joint supplieth."

Furthermore, the church of our Lord Jesus Christ incorporates supernatural elements to the extent that she is a continuation of the vital principle and force of the incarnate mystery on earth, and a consequent embodiment of heavenly powers for the full unfolding of the purpose for which the Son of God assumed human nature. Under no other view can it be seen that the tabernacle of God dwells with men. A substitution of the supposed spiritual for the really supernatural is the prolific and poisonous source of much skepticism and infidelity. It is too commonly and popularly supposed that the supernatural display of God's power unto salvation, which began on Mount Sinai, was completed at Pentecost, and then envolumed in the holiest and best of all books, to be drawn out by exegesis, prayer, common sense and pious wit.

But what are we to understand by the supernatural? Under one view and in the true relation of things, with God there is nothing supernatural. Yet we may be consistent in the use of the term. As naturally understood and applied, it means the elements and powers of the heavenly world, a world or order of being on a higher plane of existence than this terrestrial constitution of things which we call nature and which culminates in man. Such entities and forces of the higher world are neither unnatural nor supernatural in themselves considered, and to themselves related. Only, as related, compared, and contrasted

with the contents of our present order of things may they be termed supernatural, as, under such view, they really are.

The ultimate and complete reconciliation and union of these two orders of being is the aim and end of the great mystery of the incarnation. The latter is the "fountain opened up," not only in the house of David, but also in the constitution of the moral universe. That fountain is the hypostatic constitution of Christ's person, the union of the divine and human, the wedding of the respective heads of all normal principalities and powers in the heavenly and on the earthly planes of existence. This fountain of the supernatural in the natural flows forth like a river, the streams (conduits) whereof shall not only "make glad the city of God, the holy place of the tabernacle of the Most High," but also "that in the dispensation of the fullness of times he might gather in one *all* things in Christ, both which are in heaven and which are on the earth." This is what God "hath purposed in himself" Eph. i: 8, 9, and is now fulfilling in the Church. Hence the supernatural in the natural. At no time in this great movement of the divine purpose in the onflow of history have the heavenly or supernatural powers been withdrawn. Mercersburg Ecclesiology emphasizes the fact that the working force of this supernatural process is still in the church, and will therein continue until Christ shall be all and in all. "Any argument for the supernatural, any plea for the christological in its sound and right form, to be of full force and effect in the end, must be at the same time ecclesiastical also." * * * "The natural cannot reveal,

or make certain in any way, the supernatural ; but needs this rather to bring out clearly its own sense ; and so Christ, descending into the world as the fullest and most perfect revelation of the supernatural, must be regarded necessarily as the very principle and source of all that sequentially follows." (Nevin.)

Because of the supernatural elements in her constitution the Holy Catholic Church is an object of faith. The presence of this continued mystery in the body of Christ challenges and elicits faith until it becomes the very substance of things hoped for, and until the church through the use of her signing and sealing sacraments confirms the evidence of those supernatural things not savingly seen except as the believer becomes a very member incorporate of Christ's mystical body. Under such view the church becomes the real bearer of the supernatural power of God unto salvation to everyone that believeth. What is the mission and meditation of the Holy Ghost but to take the supernatural things, fontally in Christ, and show them unto everyone that has a potential aptitude, and ear to hear what the Spirit saith to the church and through the churches? This is but a continuation of the self-communication of the Creator to the creature for the very purpose of awakening such aptitude of the natural for the supernatural. Thus the power of the Highest, which once overshadowed the virgin mother, continues to overshadow virgin-nature, that there may be multiplied fruits unto holiness and in the end everlasting life. And what is the proper preaching of the gospel but a form of the revelation of the supernatural power of God for the working of faith in the heart?

Not by might nor by display of natural power, nor primarily by the feeble oratory of pulpits, but "by my spirit saith the Lord." Hence faith coming by the hearing of a message from the inner court of the sanctuary proclaiming the presence and imparting the power of the heavenly world. Therefore, by such faith men are justified because they are regenerated and edified by the voice that speaks out of the New Testament "tabernacle which the Lord pitched and not man."

Such conception of the church is very different from the popular pious notion which makes its unwarranted display in the unhistoric organizations and disorganizations that seemingly exist for little else than to demonstrate their religious zeal. Faith in the church means the church of and according to the proper sense of the apostles' creed. The creed is something more than a great outline of doctrines, something more than a platform of a dozen religious planks thrown together with mechanical precision. While each article is an expression of an organic link in a historic chain of unfolding truth, the whole is an enshrinement of the one great mystery within the Holy Catholic Church, involving and evolving in orderly succession all the articles that sequently follow, until the whole revelation is completed in "the life everlasting." These things Mercersburg Ecclesiology consistently holds and teaches; and yet in such way as to neither supplant Christ with the church nor substitute the creed for the inspired volume. The creed is the fairest and most comprehensive expression of christendom's growing consciousness that the tabernacle of God is with men,

and that he is already dwelling with them. It is christendom's apprehension of the one great mystery unfolding itself in the historic onflow of life, in the onward progress of the mission of Christ in the world, and the church's interpretation of the holy scriptures according to and in the highest exercise of evangelical freedom. Outside of the church, with no proper faith therein, and with no proper respect for the creed, and for the truth as "comprehended by all saints," there is no evangelical freedom, but rather an actual realization of that religious thralldom which has already forged the chains and fettered the limbs of a thousand sects. The legitimate child's true freedom holds in the freedom of the family. Outside of the one, holy evangelical family, pious pretensions are "bastards and not sons."

According to the history of the movement now and here under review, Mercersburg Ecclesiology was the most central point and the most absorbing topic under discussion by Mercersburg apostles during the middle and latter part of the nineteenth century. This ecclesiological movement grew in part out of an original inquiry by Dr. Philip Schaff who already in 1846 published his incisive book on *Historic Development*. Contemporaneous with or following Dr. Schaff's treatise on the nature of Church History, came Dr. Nevin's profound inquiry into the nature of the church itself. His thorough investigation of the subject led him to write his articles on Cyprian; to institute an inquiry into the governing principles and essential elements of Primitive Christianity; his controversy with O. E. Bronson, the newly fledged champion of Roman Cath-

olicism; his merciless exposure of the sect system under the various false pretenses of abstract Bible christianity; and his general arraignment of "Anticreed Heresy" in all its Puritanic and pietistic forms.

Throughout this memorable campaign in the ecclesiological wars of the Lord, Dr. Nevin was by far the leading champion, and by pre-eminence the heaven-plumed knight of righteous valor. Under the properly ecclesiological aspect of the more general discussion he advanced the standard almost single-handed and alone, until his disciples rallied to his support with a heroism worthy of his distinguished leadership. Dr. Bomberger was one of the first to publicly defend him against his "Antagonists" in the *Mercersburg Review* of 1853. As the discussion advanced, it widened its range and traversed new fields of scientific inquiry. Ecclesiology called for a development of its correlated Christology, and these moved logically forward under the banner of one primordial organic truth in the further development of corresponding views respecting the sacraments and a christian cultus consistent with Mercersburg theology in the general scope and meaning of the term. The following quotations from their writings show both the essential oneness of principle and the manifoldness of form under which some of the leading apostles advocated and advanced the distinctive ecclesiology of the Mercersburg school.

Dr. John W. Nevin: "As the mystery of the church itself is no object of mere speculation, and rests not in any outward sense or testimony only, but must be received as an article of faith which proceeds with inward necessity from the higher mystery of the incar-

nation, so also the grand distinguishing attributes of the church, as we have them in the creed, carry with them the same kind of inward necessary force for the mind in which the creed truly prevails. They are not brought from abroad, but spring directly from the constitution of the fact itself with which faith is here placed in communication. The idea of the church as a real object for faith, and not a fantastic notion only for the imagination, involves the character of catholicity, as well as that of truth and holiness, as something which belongs inseparably to its very nature. To have true faith in the church at all, we must receive it as one body, apostolic and catholic. To let go any of these attributes in our thought, is necessarily to give up at the same time the being of the church itself as an article of faith, and to substitute for it a mere chimera of our own brain under its sacred name. Hence the tenacity with which the church has ever held fast to this title of catholic as her inalienable distinction over against all mere parties or sects bearing the christian name. Had the title been only of accidental or artificial origin, no such stress would have been laid on it, and no such force would have been felt always to go along with its application. It has had its reason and authority all along, not so much in what it may have been made to mean exactly for the understanding in the way of formal definition and reflection, as in the living sense rather of Christianity itself." *Mercersburg Review*, 1851, pp. 1, 2.

Dr. Philip Schaff: "The main question of our time, is concerning the nature of the church itself, in its relation to the world and to single christians. The

church is the body of Christ. This expresses her communion with her head, and also the relation of her members to one another. In the first respect she is an institution founded by Christ, proceeding from his loins and animated by his spirit, for the glory of God and the salvation of man; through which alone, as its necessary organ, the revelation of God in Christ becomes effective in the history of the world. Hence out of the church, as there is no Christianity, there can be no salvation. In the second respect, she is like every other body, a living unity of different members; a communion of faith and love visible as well as invisible, external as well as internal, of the most manifold individualities, gifts and powers, pervaded with the same spirit and serving the same end. The definition implies farther, that as the life of the parents flows forward in the child, so the church also is the depository and continuation of the earthly human life of the Redeemer, in his threefold office of Prophet, Priest and King. Hence she possesses, like her founder, a divine and human, an ideal and real, a heavenly and earthly nature; only with this difference, that in her militant stage, freedom from error cannot be predicated of her in the same sense as of Christ; that is, she possesses the principle of holiness and the full truth, mixed, however, still with sin and error." *Principles of Protestantism*, pp. 177, 178.

Dr. J. A. H. Bomberger, writing on *The Rule of Faith*: "Let us then turn in conclusion to a brief consideration of what may be termed the evangelical doctrine upon our subject. This title as given to it will be found, at least, the view which the true church

has always maintained, either in theory or practice, as against the errors represented by the false systems which have been noticed. * * * The Bible was never given to be the only authoritative guide and directory for the individual christian. It has been so common to maintain the opposite of this, by some of the warmest and sincerest defenders of evangelical Protestantism against the aggression of Popery and infidelity, that the assertion made may startle some of our friends. Others may use it as a sort of Treves coat, to create a panic with. But as long as we have the Bible itself, and their own ecclesiastical institutions and practice on our side in making it, there is not much need for fear. * * * Another fact to be considered here is that *the Church is as truly divine as the Divine Word*. * * * But why should we refuse to admit this? Is the church a human institution devised and formed by man? Is her life a merely human and earthly product? Is not her head a divine head? Is not her spirit a divine spirit? Are not her doctrines (as they were proclaimed before a syllable of them was recorded) divine doctrines? Are not her sacraments and rites of worship all from the same source? Are not her members divinely called and divinely renewed, and temples in which the Holy Spirit deigns to dwell? Is she not continually pervaded, in every artery and vein, in heart, and thought, and muscle, by the presence of him who has promised to be with her always, even to the end of the world? Is she, finally, not the kingdom of God, of heaven, of Christ? Can we say more than this of the sacred oracles? * * * A third fact in the settlement of our subject is, that the

church is an animate body, a living organism." M. R., 1849, pp. 367-369.

Dr. Moses Kieffer: "Christianity, starting as it does, in the incarnation, unfolds itself historically in the form of the church. The church is the fruit of the Savior's birth, his life, death, and resurrection, as it is written: 'When thou shalt make his soul an offering for sin, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands.' Isa. liii: 10. We have a striking type of this in the thirty-first chapter of Deuteronomy. We there learn that when Moses had completed the law of God, and had written it in a book, he gave it to the Levites, who bore the ark of the Lord, and commanded that it should be placed beside the ark of the covenant within the tabernacle. A beautiful emblem this of the fact that the inspired volume, the Book of the Law and the Prophets, of the Evangelists and Apostles, is to be kept sacred in the church, the true ark of the covenant of grace. It follows from this that as the relation between Christ and the scriptures is internal and vital, that between the Bible and the church must be inseparable also. The church, which is the body of Christ, is not only the bearer of his life, but also of his truth; not the truth simply as comprehended in her constitution and unfolded in her history, but the truth also as it is given in the Scriptures. The Bible is the lamp which the bride constantly holds in her hand while she is going out to meet the glorious Bridegroom. *Mercersburg Review*, 1860, p. 467.

Dr. Henry Harbaugh: "A truly devout and earnest spirit, a spirit that has faith to feel the solemn

mysteries of the world to come as they lie hidden in the 'church of the first born' to which 'we have come,' must be filled with a reverence that is not too strongly called 'awful and tremendous!' The supernatural born into the natural, the heavenly and eternal revealing itself in power and glory on earth and in time, silently transforming men and the world into the image of the heavenly, while the angels bend down and 'desire to look into' mysteries which were never seen in heaven; 'principalities and powers in heavenly places learning by the church the manifold wisdom' which before they never knew; while all the hosts of heaven shout in joy, as in the progress of the history of the church, seal after seal is opened, and trump after trump announces new victories, until, when the last shout of triumph is heard over vanquished death and hell, one grand chorus shall fill all heaven, 'as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying Alleluia! for the Lord God Omnipotent reigneth.' Before such powers now lodged and working in the church, our faith stands in humble and silent reverence." M. R., 1856, p. 36.

Dr. Thomas G. Apple: "This, after all, is what constitutes the church an object of faith in the sense of the creed, that it is a real kingdom of grace, in which divine and heavenly powers are constantly at work. He, therefore, who apprehends the true mystical element in religion, must have faith in the church. At war with this mystical element in religion is rationalism, which is at the same time at war with all true churchliness. Whenever the mind refuses to concede

anything above nature and reason in the various phenomena of religion, there is an end of all mystery. The miracles recorded in the Old and New Testaments are then explained away as mere natural events, or at most deceptive appearances; the word and sacraments are divested of their true character, and religion turned into a delusion. A rationalist in the full sense of the word, must be also an infidel. But the poison of rationalism may diffuse itself in combination with a measure of true faith. This is the case largely we think with Protestantism. The intellect has been made to play so large a part in its history from the beginning, as a reaction against its neglect and enslavement previously, that there is great danger of trusting too much in its own light." *Mercersburg Review*, 1860, pp. 51, 52.

Dr. Emanuel V. Gerhart: "The church is a self-perpetuating communion; not the ministry of and by itself, not the lay membership of and by itself, but the church as a whole is self-perpetuating. Self-perpetuating the church is because of her vital connection with Christ in the fellowship of the Spirit. By the Spirit the church lives in communion with Christ, from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love. Eph. iv: 15, 16. There is indeed no true church of Christ without a ministry; still the church is a broader, a more fundamental reality than an order of christian men, however necessary to her existence. An order of men is but one part, one con-

dition of the christian community; and a part of an organism is less than the whole. The ministry does not uphold the church; that prerogative may be predicated alone of her Founder. There is more of truth in the proposition that the church upholds the ministry. The ministry stands in the communion of the church somewhat as the head conditions and is conditioned by the human body. The same general principle of judgment is valid in its application to the laity. Laymen did not at will originate the church. Nor did laymen in the beginning organize her communion, nor did they introduce any distinguishing elements of her organization. Nor has this subordinate relation of laymen undergone any change in the progress of history. As the faith and will of laymen did not originate the church, so neither does her perpetuity depend upon their will and judgment. The reverse proposition expresses the truth. The perpetuity of the laity is consequent upon the perpetuity of the church. The church upholds the membership; the membership does not uphold the church. True, as there is no church without a ministry, so there is no church of Christ without a laity. Laymen are an indispensable part of her integrity ; but the church is a profounder, a more potent mystery than either ministers or laymen. The tree bears the branches. The organism vitalizes and sustains the several parts. Jesus Christ, not the minister, not the laymen, but the enthroned Christ, perpetuates his mystical body. This spiritual organism he perpetuates dynamically; there is, by virtue of his vital unbroken fellowship in the spirit with his people, laymen and ministers, a fellow-

ship more original than their consciousness, more essential than volition." Institutes of Religion, Vol. II, pp. 522, 523.

Dr. Elnathan E. Higbee: "The Church as a divine constitution, embodying, and thus making continuous, the incarnation, must ever work as a supernatural principle, taking up and incorporating into itself, by virtue of its own power, the entire life of the world, which as nature cannot by any process within itself reach or even apprehend the supernatural. Under this aspect we have conceived the church to present herself as an object of faith in the creed. She comes from above, challenging our regard as containing in herself the full revelation of the kingdom of God. The whole force of the new creation in Christ, becomes operative in her bosom only, as the proper channel of its continuation, and the living organ of its development."

"This whole view, it is plain to be seen, bases itself upon the fact, that in the incarnation the possibility of this is in some way made real; for if we have here no supernatural force entering in a real and living way into the constitution of nature, we must discard both the church and the incarnation as proper objects of faith, at least in the sense of the creed. If the incarnation does not prove itself to be a divine fact, containing in itself the sure evidence of its perpetuity. and necessitating by its very existence and nature an organism like that of the church, to carry forward and accomplish its own design by being permeated at this very point with its own force, we are absolutely compelled to consider the church a human institution mere-

ly, capable, it is true, of being an object of experience, but never an object of faith." *Mercersburg Review*, 1852, p. 578.

Dr. William Rupp: "The Kingdom of God, as manifest in the world through the church, is an actual order of existence, something substantial and real; not an abstraction, not a thought, notion or theory, as it is so often supposed to be. * * * The kingdom of God is as real, as substantial an order of existence as any kingdom of nature. It is a real constitution, not an invisible abstraction, or logical notion, an order of invisible, spiritual powers, 'powers of the world to come,' existing, however, in visible, tangible form. And that form, of course, none other than the holy, catholic, apostolic church, which is the body of Christ, the fullness of him that filleth all in all. * * *

As a real kingdom or sphere of being, an actual order of substantial existence, the church, like any kingdom of nature, must have power in itself to "be fruitful and multiply," and to continue itself in its own order; it must have the power of self-propagation, of course not in a physical but in a spiritual way, if it is to continue its existence at all and accomplish its mission in the world. There are those who, failing to apprehend the church as an actual, self-existent, self-propagating constitution, imagine that it may occasionally perish and become extinct, and then, after having been extinct for ages perhaps, they suppose that it may be resurrected again and made to flourish by men going directly to the Bible for its foundation; or that a new Pentecostal miracle may be obtained and a new church started. Could any thought be more

absurd, and also, at the same time, more profane than this?" *Mercersburg Review*, 1871, pp. 470, 471.

Young Gentlemen: In concluding this lecture I would most earnestly emphasize these essential features of Mercersburg Ecclesiology as worthy of all acceptation. True, it has many things in common with some other apprehensions of the great mystery of godliness; yet as a system it eliminates more ecclesiastical error and incorporates more ecclesiastical truth than anything previously set forth as a sane and sound conception of the nature and mission of the holy catholic church. It is in agreement with the teachings of the holy scriptures, and in harmony with the principles of sound philosophy. It fortifies itself in the views maintained by the early fathers, is strong in the endorsement of much taught by Calvin and some others of the Reformers, and rests in the bosom of the Apostles' Creed as historically interpreted. It is pre-eminently that apprehension of the church in which she can be consistently spoken of as the body of Christ, the bride of the glorified Redeemer, and the very embodiment of his kingdom now in the world for the very purpose of assimilating and transforming the world into that which must be hereafter.

That will be a sad period in the history of Protestantism when the church permits her interest in true churchliness to wane, or allows that interest to become morbid by a rationalistic or sentimental substitution of humanitarian elements for the supernatural and essential contents of genuine christianity. In order to avoid such calamity it is not necessary that the controversy over the nature of the holy catholic and

apostolic church be renewed and continued under the high pressure of religious polemics as it raged during the latter part of the last century. The case calls rather for a more scriptural apprehension, consistent profession, and logical demonstration of the faith once delivered to the primitive saints and contended for by the immortal fathers of the anti-Nicene period of christendom. It is not enough that her congregations and members repeat the creed as a political party may recite a fundamental plank in its platform of principles adopted for a campaign. It should be kept alive in the consciousness of her membership, characterize her cultus, and intone her literature, until it is echoed down to the end of time, that the holy catholic church occupies a place in the creed of christendom as an article of faith, as really and as necessarily as Jesus Christ is the primary object of faith unto salvation to every one that thus believeth. No amount of religious zeal or evangelistic church-work, or conventional dress parade will compensate for the abandonment of faith in the supernatural entities and elements enshrined in the Redeemer's bride, and incorporated in his body of which all christians are very members incorporate.

The King's daughter must be humbly conscious of the fact that according to her ideal she is all glorious within, before the King can admire the charms of her external loveliness. In the church, as in the state, zeal for territorial extension or imperial expansion should never be so unduly exercised and so unproportionately applied as to result in virtual neglect of that equally important internal growth in a conscious-

ness of her nature and real mission in the world. It is the duty of the church to lengthen her lines, and this she can do only in the proportion that she strengthens her stakes and confirms herself in her apostolic and historic way-marks, rather than by driving so many new stakes into the sand of religious sentimentalism. There is no waste of power by a consistent persistence in the investigation of those questions which pertain to her nature, and a consequently logical application of her energies to the work which the Father has given her to do. In fact, those energies can be advantageously used for the more practical purposes of the Gospel only in the proportion that they are applied in a manner logically agreeable to the principles of philosophy that underlie the whole ground system and historic movement of human redemption from the closing of the garden gates of Eden to the opening of the pearly portals of the New Jerusalem.

LECTURE IX.

MERCERSBURG SOTERIOLOGY.

In the last lecture it was contended, if not clearly shown, that the grace and truth brought into the world by the incarnation of the eternal Logos is perpetuated and carried forward by the Holy Ghost in the holy catholic church to accomplish the grand purpose for which the second person of the adorable trinity entered into the bosom of our humanity and placed himself under the limitations of time and space. It was claimed that without such perpetuation in such concrete and historic form there would be no evidence at hand for either faith or reason to note any march of progress in the successive events of the world, showing that the church is in the world, Christ is in the church, and God is in Christ reconciling the world unto himself.

As Jesus Christ "gave himself for the church that he might sanctify and cleanse it with the washing of water by the Word," and thus bring many sons to glory, so does the wealth of the christological principle, fontally in his person, pass over into the church as the economy of grace and truth, where it finds its proper and more practical Soteriological province in promoting the salvation of the individual, as well as in the healing of the nations. Christology, Ecclesiology, and Soteriology are inseperable, though distinct concep-

tions of the one great "eternal purpose which he purposed in Christ Jesus our Lord." Eph iii: 11. And herein consists one of the peculiar elements of the wealth and beauty of the Mercersburg system of christian thinking. It neither holds in mechanical abstraction, nor puts asunder what God has joined organically together in one concrete and complete economy of heavenly powers.

Soteriology implies hamartialogy. In the moral realm a health agency presupposes a moral malady. In defining and treating of the sad reality of sin, Mercersburg Soteriology does not exhaust its energy in an effort to go back to the first link in the fatal chain that leads on to the awful fact of universal corruption and down to the ultimate wages of sin in consequent death. Whilst it regards sinful humanity as an organic whole, it rejects the doctrine of Augustine, that all mankind had become a "massa perditionis." It is rather in full sympathy with the Heidelberg Confession touching its treatment of transgression as entailing "sins and miseries" upon the members of our fallen race. Sin is recognized and emphasized as having, under one view, the character of a *disease*, for which the individual members of the body, as an organic whole, need soteriological treatment in order to a full deliverance. In this respect Mercersburg Theology differs from Anselmic, Calvinistic, and the earlier Puritanic teachings, which, under their metaphysical explanations, appeared to have no greater mission on earth than to attempt the solution of the mysterious problems of the infinite by explaining the jurisprudence of heaven's high court, expounding the

principles of the divine government, and extracting secrets from the bosom of Deity.

As the Mercersburg school advanced in the logical development of what was originally and principally nominated in the bond, some of its later apostles emphasized the claim that the province of Soteriology was broad enough to include not only the application of the divine law, but also such treatment as was necessary to make man every whit whole. The Gospel is thus regarded not only as a medicine to heal, but also a food to nourish. As standing in the first Adam men are regarded as incomplete, and incompleteness is considered a defect which can be remedied only by a growing up to perfection in the second Adam. "Ye are complete in Him." All this is included in and emphasized by Mercersburg Soteriology.

As little as it endorses the position of St. Augustine and others, that sin was an essential part of the Supralapsarian purpose of God, so little is Mercersburg's teaching respecting hamartialogy in agreement with the more modern deductions and false theories of evolution, which regard sin as merely man's failure to arise out of his supposed state of animalism into an attainable condition of normal humanity. Sin is viewed, not as a necessity, but as having its origin in a possibility necessary to true freedom. If sin were a necessity, it were not sin; at least there would be no culpability connected therewith. Neither is death, as the result of sin, necessary in the moral universe, except in the sense of a logical or consequential fruit of that which had already existed as a possibility in the undeveloped, potential bud of man's moral, in-

tellectual and volitional constitution, so "fearfully and wonderfully made."

Mercersburg Hamartialogy necessitates and brings with it a correlated theory or corresponding view of Soteriology. That theory, in its view of one phase of the sad reality, is not out of agreement with Isaiah i: 5-6, that "the whole head is sick and the whole heart faint, from the sole of the foot even unto the head there is no soundness in it, but wounds and bruises and putrifying sores;" neither is the Mercersburg view out of line with the teachings of the "Great Physician," who came to call "sick" sinners to repentance. Matt. ix: 12. Such moral malady is not cured by mere forensic pardon and justification. As an effect of the awful catastrophe of the fall, the disease calls for something more than abstract pathology and prescriptive placebos to restore the suffering patient to a condition of moral health and completeness.

Both consistency and logical necessity require that the Mercersburg view of sin and its theory of soteriological treatment be congruous with its psychology. Any other hamartialogy would be an old and worn out patch on a new garment. It has already been shown, in Lecture VI, that the will of man was designed to be, and is constitutionally, a self-determining power. It is no blind, necessary force; neither can it be moved to action by some foreign arbitrary propulsion without violence to the essential law of its being. It must itself move freely in its own way, and yet it is bound by its own consent, and in the exercise of its own volition, which, when acting in conformity to such law, results in self-violation or sin, and only when exercised

in harmony therewith carries such free agent up into the higher realm of confirmed freedom. This view of its origin makes more manifest "the exceeding sinfulness of sin" as a malady in human nature, and calls for a most thorough soteriological treatment in order to radical removal.

As belonging to the general group of theological sciences, soteriology, as the science of health, is pathologically applicable to the disease of sin, and implies the therapeutic administering of the only indicated remedy for the healing of those who are afflicted with the dreadful malady; and as mere science, as such, is unable either to discover or apply an efficient remedy to a disease which has the possibility of its origin and seat in the ethical realm of being, the case must of necessity be passed over into the more proper province of the Gospel, which is the only power of God unto salvation. And as it is true that the Gospel is always apprehended and applied according to the school of theological thought that molds and governs such apprehension, much depends upon the theological system in which and according to which the Gospel remedy is applied. Is the Gospel most advantageously administered under the Romish, or in the more evangelical Protestant system? If in the latter, is it in the churchly, or in the unchurchly system, falsely flying the Protestant banner, that the morally sick and suffering patient derives the greatest benefit from the great physician?

But are there really two ways under heaven given among men whereby Jesus saves his people from their sins? Is there not rather but one divine way or sys-

tem in contrast with a humanitarian scheme? The system is God's way; the general scheme includes many babels. The system presupposes that sin is not a mere abstraction, and accordingly teaches that truth and grace for the removal of error and sin are present in the world in concrete form; while the mere scheme implies that truth and grace are to be seen through something supposed to be faith, by gazing up into heaven where they are imagined to exist as abstractions apart from anything like a divine institution. The system holds that there is a veritable institution or constitution of heavenly and entitive forces, and operative functions, and that it is an organism, the body of Christ, including divine-human agencies as well as very members incorporate fitly joined together and compacted by that which every joint supplieth; the scheme holds that abstract truth and grace are so charged with the infinite elements of omnipotent benevolence for the salvation of the world as to see no need that there should be a New Testament house of David in the form of the holy catholic church in which to open up the flowing fountain for sin and uncleanness. The system holds that the pardoning of sin and the cleansing of the sinner from all unrighteousness, while it is, under one view, a personal matter between Christ and himself by the meditation of the Holy Ghost, the soteriological process takes place in the church; the scheme is too generally found in sympathy with the false assumption that sinners can just as well have their sins washed away by some forensic mandate from the skies and then be added to the church, because they were already saved outside of the church.

The system teaches, as in the order of the creed, that in its incipient stage for the penitent believer "the communion of saints," grounding itself in a necessary life-communion with Christ, is before and in order to the "forgiveness of sins;" the scheme in practice teaches that the forgiveness of sin is a condition necessarily preparatory to the sinner's entrance into a saving relation with Christ, and a partaking of that righteousness which is the ground of his justification—a circular syllogism of sophistry and pious nonsense. The system teaches, that the sinner enters into the Kingdom of God by being born of the water and the spirit; the scheme encourages the attempt to climb up some other way. The system, with St. Peter, exhorts men to "be baptized for the remission of sins," and, with the Nicene Fathers, to "confess one baptism for the remission of sin;" that in baptism the sinner is brought into such relation to Christ as to make it both possible and obligatory "to utterly abolish the whole body of sin" by the dying of the old man and the quickening of the new; the scheme, on the other hand, either denies that baptism was designed for the communication of such great grace, tolerates it as harmless in its formal use, or performs the ceremony as signifying something which is supposed to have already taken place without the sealing ordinance.

How far this modern scheme of false soteriology is the fruit of false views already present, if not prevalent, in the early church, is not so easily determined. He must indeed be an expert in the analysis of history who can distinctly trade out the relation of cause to effect, from the supralapsarianism of Hippo's bishop,

the Pelagianism of the British monk, or the seed of anti-christian Arianism that germinated in the erratic brain of the Alexandrian presbyter. One thing, however, is certain: that some of the most deleterious heresies and teachings, if not actually transmitted in the veins of the church herself, came down the aisle of the ages until the sixteenth century found them perverting the truth in the most holy place in the tabernacle of the living God; and even now the twentieth century is called upon to witness the alarming fact that false soteriology is interwoven with the fibers of our most zealous and stalwart Protestantism.

As already intimated, false soteriology is, at least in part, the fruit or effect of a false hamartiology. Just as quackery enters the broad and respectable field of therapeutics, and applies its shallow empiricism because of a defective diagnosis of the disease under treatment, so does an unsound soteriology lead to an unscientific and unwarranted conclusion as to the exceeding sinfulness of sin. In the combination of causes leading up to such false and futile attempt to heal the disease of sin without a proper application of the heaven-ordained and only efficient remedy, is Pelagianism, which, when conceived in the false ratiocinations of the fallen human intellect, bringeth forth incipient death in the form of rationalism and sickening sentimentalism. These two are the twin daughters of a degenerate parentage. Rationalism substitutes the human reason for the divine will, while sentimentalism makes feeling the test of truth. The combination of the two is the anti christ of modern times. Its apostles are numerous, its disciples are le-

gion, and its consequences appalling. It is blind to the chronic malady of original sin, ignores the supernatural in the saving remedy brought down from heaven, and sets aside the complete fullness of the old Gospel as the only power of God unto man's salvation from the disease, engendered and entailed in the terrible catastrophe of the fall. This was the alarming weakness of christendom two-thirds of a century ago. Rome was pushing the old Gospel remedy still further back upon the dusty shelves of her traditional depositary. Oxford was flirting with the scarlet-clad mistress upon the bank of the Tiber. The victims of religious despondency sent up their plaintive cries to heaven:

"Lead, kindly light, amid the encircling gloom,
Lead thou me on:
The night is dark, and I am far from home,
Lead thou me on."

Protestantism was in danger of floundering in a treacherous sea.

Just then a voice was heard from Mercersburg, crying out in the wilderness of unscriptural, unhistoric, and unsacramental religiousness, and down into the valley of dry bones: "Stand ye in the ways, and see, and ask for the old paths," or, more properly, for the old principles of Him whose goings forth have been of old from everlasting, and for the whole glorious Gospel whose evolution must continue in a more truly soteriological form until there shall be no more sinners to save and no more years to roll away.

The Mercersburg school of christo-philosophic thought never claimed to have originated any new sci-

ence of hamartiology, to have pointed out any new remedy for the putting away of sin; neither did it ever pretend to have discovered any new light in the firmament of soteriology. It rather proclaimed its conviction that the old light had been placed under the bed of false tradition, and under the bushel of a false religious conception, to such an extent as to be in danger of going out for want of proper ventilation in the ecclesiastical dormitory. Such ventilation was begun by the first apostles of Mercersburg Soteriology. Its introduction of a truly evangelical atmosphere began to arouse the dormant energies of the christian world and startle its dreaming inhabitants from their morbid state of religious decadency. There was a great reason why christendom should have been thus incited into healthful inquiry and activity, that it might lay aside the works of darkness and put on the armor of light. The necessity extended, in some form, from the low churchism of New England, to the high churchianity of Rome. Great violence had gradually worked itself into the heaven-appointed order of things. The divine system of human redemption had been carved into sections. What God had joined together man had put asunder by an unwarranted process of ecclesiastical vivisection. What was essential to the whole Gospel had been separated into parts. The priestly and the prophetic functions of the church had been disjoined.

As the culmination of false ecclesiasticism, Rome had reached that point in the trend of her tyrannical usurpation as to withhold the light of the written word from the laity of the church. Hence the pulpit was con-

sistently crowded back into one corner of the cathedral, and the altar pushed into a correspondingly undue prominence for a still greater display of prelatic pretensions. As the revealed Word of God was relegated to the rear, the ritualistic works of man were pressed to the front. As the sacrifice of the Cross was no longer proclaimed from the pulpit, the sacrilege of the mass was paraded before the altar until it was denounced as an "accursed idolatry." As the number of sermons grew less, the number of sacramental ceremonies increased. As the sweet music which divine benevolence had rendered from Calvary was lost in the lulling tones and cadences of a degenerate cultus, the ears of the people were saluted with the empty stage-thunder of the cathedral. As the prophet grew silent in the services of the church, the drawling tone of the priest became a whining cant in the carnal claptrap of the ecclesiastical theatre. The light that was ordained to go forth from the preaching of the pure Gospel, having been hid under the bushel of papal corruption, there was an opportunity in consequent darkness for a play of monstrous powers and a display of morbid vanity. Thus it was that the Redeemer's bride was gradually led to forget the heavenly promise and neglect the sacred injunction of her divine bridegroom, that "all her children should be taught of God;" and in consequence of such culpable negligence, both the cultus and the culture of the ecclesiastical family were warped and dwarfed from the beauty of holiness into the fulness and deformity of historic degeneracy. Instead of combining the warmth of devotion with the beauty of the sanctuary, the mount of prayer was per-

mitted to lose its towering peak in the cold sublimity of beautiful snow.

This state of things in the Romish church helped to mature the necessity for the Reformation, and the sixteenth century movement in christendom became, in the way of reaction, the occasion for an erratic counter-trend, in the name and under the fostering care of Protestantism. The unwarranted extreme of the counter-movement wrought itself out somewhat scientifically in the homeland, where, in the course of time it created sad havoc with much of the Protestant orthodoxy of Germany, sowed the seeds for the bloody harvest of the reign of terror in France, encouraged deism and free thinking in England, crossed the ocean in the Mayflower, bloomed in the fertile soil of American sentimentalism, and bore its multiformity of fruits in sect and schism and pietism, until the evangelical church called for a thorough analysis of her contents and a new definition of her charter, which it received in "The Principles of Protestantism," in 1845 by Dr. Philip Schaff, and in "A Vindication of the Idea of Historic Development" by the same author in 1846.

History confirms the truth of the assertion that many of the false features and forms of Protestantism are the very opposite of heresies developed in the middle ages in the Roman Catholic Church. As Rome gave undue prominence to the altar and made unwarranted account of its proper position in the soteriological economy of human redemption, so has false and negative Protestantism pushed the significant shrine of the holy place into the background, and crowded the pulpit into a prominence out of proportion with

the equally essential elements, factors, and functions in the full constitution of God's remedial system.

In the Romish system, both before and since the Reformation, the priesthood, as but one essential factor in the full idea of the christian ministry, has been exalted above the prophetic office. Upon the other hand, the false development given to Protestantism, swinging it away from the true and proper idea thereof, lowered it until it almost, if not altogether, ignored the priestly function in heaven's ambassadorship, anointed and appointed to negotiate the treaty of peace with men. Instead of accounting, with St. Paul, true ambassadors as "ministers of Christ and stewards of the mysteries of God," Rome had its *priest*, and Puritanism its *preacher*, with neither one in possession of a full conception of all that the ministerial office implied and included.

Furthermore, what has been said respectively of Romanism and false Protestantism respecting the disproportionate emphasis laid upon the priestly function and the altar on the one hand, and upon the prophetic office of the christian ministry and the pulpit in the New Testament sanctuary, upon the other, may with equal truth be affirmed of these two extremes in christendom with reference to the degree of stress laid upon the sacraments.

Rome not only increased the number of her sacraments beyond what had been authorized by our Lord, and used by the apostles, and in the early church, but also in the course of her degeneracy, ascribed to the original two an *Opus Operatum* power not warranted by the divine charter under which they were instituted.

More account was made of the channels ordained to conduct the water of life to the diseased and thirsty soul of man than of the Fountain itself, whence proceeds the healing, cleansing and refreshing stream of human salvation. In her historical drift from the true scriptural teaching and primitive practice, Rome reached the point in the perversion of the truth and in the desecration of holy things, whose transsubstantiation became the product of a pious trick in the legerdemain of magic art; and consequently a false assumption was made the basis of the doctrine that soteriological virtue inhered in the alleged converted elements, and that the sacraments themselves operated through and from themselves, rather than serving as means of grace when used in a proper sacramental transaction for the conduction or bestowment of a spiritual blessing upon those who were enabled by the Holy Ghost to receive such blessings in the exercise of faith.

The opposite of the above mentioned trend of perversion in the assignment to the sacraments of their position in the Romish system, is found in the equally erratic and more negative tendency in the false development of Protestantism. That false principle has not yet worked itself out to its logical and final conclusion. The closing period of four hundred years will not be long enough to measure the full swing of the pendulum in the direction of complete rationalistic negation of the positive content and pure principles that proper Protestantism essentially involves. The reaction from Romish presumption and consequent senseless formalities has been for centuries and still is in the direction of hyper-spiritualism. The records

of history are testimonials to the truth of the above assertion. Its way-marks stand out in bold relief, showing the drift from the perversions of Romanism to the abominations of religious spiritualisticism and downright infidelity. This excess of religious riot and spurious piety is seen coursing its way down the aisle of post-Reformation centuries, from Socinianism to the Schwenkfelders, from the pietism of Spener to the dreamland of Swedenborg, and from the Muggletonians to the Quakers, who, under the leadership of George Fox and his following of Friends, became the most consistent of their general class of spiritualists, by putting the sacraments entirely out of commission.

LECTURE X.

MERCERSBURG SOTERIOLOGY—CONTINUED.

The perverse and subversive forces at war with the true and positive principles of Protestantism are not found exclusively or chiefly either in the Church of Rome or in the hyperspiritual sects. Too generally a man's enemies are of his own household. As the Roman form of the Catholic Church germinated, fostered, and perpetuated the seeds of ecclesiastical corruptions, so does Protestantism contain in her own bosom and in her leading, most historical and influential denominations, both the possibility and actuality of perverse principles. These are the forces that spoil the vines, sour the grapes in the garden of the Lord's house, and empty the chalice of the holy eucharist of its most significant contents. Even denominations which are strictly orthodox in their symbols of doctrine and confessions of faith, are often and too generally found practically opposed or indifferent to much that they profess. Their current literature, the messages from their pulpits, and the teachings of their theological schools, too generally show either a negative attitude or a studied silence toward much of the contents of the Gospel.

The latter is sadly and shamefully true of some so-called schools of theology that represent no distinct and positive system of theological thought. Like the

goddess of spurious wisdom, and sham battle conflicts, they spring into being as modern mythological Minervas from the brains of various ambitious and disappointed Jupiters, and hurl their *argumentum ad ignorantiam*s at some innocent and harmless man of straw. In the face of scriptural teaching, historical facts, and sound exegesis, they deride the priestly functions of the christian ministry, declaim against the eucharistic altar of the New Testament sanctuary, and deny to the proper use of the sacraments anything like a sealing virtue.

Especially is the significance of the sacrament of baptism made of little or no account in "the communication of such great grace." In this revised edition of the Gospel, men are no longer urged to be "born of the water and of the Spirit," as taught by "the Apostle and High Priest of our profession, Jesus Christ." Judging from the general silence of the more popular pulpits upon the subject, God no longer saves men "by the washing or laver of regeneration." That sacrament is not now referred to as it was by St. Paul when he addressed the christians at Rome: "called to be saints," as having been "baptized into Jesus Christ" and into his death. The inspired apostle also referred in some sense to baptism for the dead. Many of the modern Ciceros of the pulpit refer in no positive sense to baptism for the living. In the exuberance of their religious emotions and excessive eagerness to convert the world, half-fledged evangelists shriek in the direction of some imaginary point outside the compass of the Zodiac for another Pentecost and a new baptism of the Holy Ghost, while they ignore the truth preach-

ed on the day of the one great Pentecost, when the inspired exhortation was given that *every one* should "repent and be baptized in the name of Jesus Christ for the remission of sins," as the divinely given condition upon which the penitent was to receive the gift of the Holy Ghost. Why do hyperspiritual preachers contend for apostolic succession, and pride themselves in their apostolic commission, while they ignore the authority which imperatively commands them not only to teach, but also to make disciples of all nations by baptizing them in the name of the Father and the Son and the Holy Ghost?

The condition of things, as partially indicated in the foregoing paragraphs, is not the growth of a day. It is the product of centuries and the accumulation of multiplied chronic perversions. Toward the middle of the nineteenth century it became the occasion for the soteriological feature of the Mercersburg movement. Then it was that Dr. John W. Nevin's bugle blast became the truly Protestant tocsin of a loud alarm. Then it was that he wrote his incisive papers on Cyprian and early christianity, exposed the Anglican Church in its exclusive claims to apostolic succession, and as the sole perpetuator of the primitive purity of christian doctrine and practice. Then it was that he bearded the Roman Catholic lions in their dark and dismal den. Then it was that he exposed the false claims of so-called Bible christianity, and treated with merited ridicule the pretensions of multiplied and multiformed sects. Then it was that he sat down upon the anxious-bench system of inflated religiousness with all the ponderosity of his powerful pen. Then it was

that he wrote his exhaustive treatise on "The Doctrine of the Reformed Church on the Lord's Supper," as distinguished from the mass of Romanism on the one hand, the consubstantiation of Lutheranism upon the other, and the mere memorial theory of religious rationalism everywhere else. Then it was that he wrote his scholarly analysis and strong defence of the Heidelberg Confession as the most ecumenical and properly Protestant standard of faith produced in the sixteenth century of the christian era. Then it was that he repelled the attack of the Dutch Crusade, and gave Dr. Proudfit of New Brunswick and Dr. Berg of Philadelphia a gentle hint that they met in this truly Protestant champion a foeman worthy of their steel. Then it was that Romanist, Rationalist, and Puritan, found that they had as their antagonist a man whose position was as impregnable as the Gibraltar of everlasting truth. And then it was that Dr. John Henry Augustus Bomberger arose in all the majesty of his imperial power to defend Dr. John Williamson Nevin against the assault of his antagonists, and in the support of the essential principles of Mercersburg Theology.

Dr. Augustus Rauch, having passed into his heavenly inheritance before the polemical period of the Mercersburg movement had been reached, Dr. Philip Schaff became his successor, and Dr. Nevin's main support in the trying ordeal through which both of them were called to pass in clearing the central issue and most material principle in the theological controversy of that incisive age. Dr. Nevin had also other very loyal and able coadjutors in the cause which he had espoused, and coworkers in the field which Prov-

idence was then opening for heroic action by heroic christian men. Among these were Drs. Henry Harbaugh, Thomas G. Apple, Moses Kieffer, Emanuel V. Gerhart, Thomas C. Porter, J. W. Santee, Elnathan E. Higbee, George B. Russell, Clement Z. Weiser and Samuel N. Callender. The early numbers of the Review are in evidence that each one of these men treated some distinct phase of the general subject while the discussion was, already in the middle of the nineteenth century, leading on toward the distinctive principles of Mercersburg Soteriology. While the various contributions of their respective pens showed that the truth was variously seen from different points of view and contended for in great diversity of style, they were all in conservative and essential harmony in their progressively coöperative efforts to straighten without breaking, and remold, without destroying, one jot or tittle of fragmentary orthodoxy then in vogue throughout the entire realm of an earnest and inquiring christendom.

In its soteriological province Mercersburg Theology laid stress upon the importance of the use of the holy sacraments in god's ordinary method of saving men. Its contention was that while they were subordinate to and dependent upon the written Word, they were as really constituent parts of the Gospel as the Word by which and according to which they were constituted. While the Mercersburg school has no sympathy with the *opus operatum* view and transubstantiation alchemy of the sacraments, as held by the Roman Church, it does hold and teach that God's promise, made in a visible signing and sealing ordinance, is just as bind-

ing in its claims upon our obedience and just as comforting to the believer's heart as the verbal promise recorded in the Bible and proclaimed in the Gospel message from the pulpit. The rainbow in water colors on the cloud has as much meaning as a written proposition in ink-colors on paper, and the same binding sanctity as the word spoken from Jehovah's mouth, when he said: "I will establish my covenant with you and with your seed after you, neither shall all flesh be cut off anymore by the waters of a flood." Indeed both the sacraments and the written Word ground themselves in the person and authority of the incarnate Word. Both the virtue of faith and implicit obedience rest upon the person of Christ as the only foundation of genuine christian hope. It is because of their relation to Christ that the written Word and the divinely appointed sacraments are viewed as complementary parts of the Gospel, and inseparably connected with each other. If baptism be less important than faith in order to salvation, the command to be baptized is no less imperative than the command to believe. Under one view the act of baptism is greater than the act of faith, or the act of the human soul in the exercise of faith. Baptism is primarily God's act, while faith, howsoever it may be the gift of God and howsoever it may be wrought *in* (not into) the heart by the preaching of the Gospel, is primarily man's act. The former is the more objective factor, while the latter includes more of the subjective element in the economy and process of human salvation. Men may believe, but God is the efficient or prime mover in baptism. How presumptuous, then, is the intimation on the part

of hyper-evangelisticism that the human part of the action in man's salvation is more essential than the divine part in the transaction.

At this point the writer reminds himself that in undertaking the composition of this book it was his primary purpose neither to defend the truth nor extoll the beauties of the Mercersburg Theology, but rather to search the records, analyze the system, and report the results of his investigation with as little partiality as possible for one who has been in the habit of doing a little fair and fearless thinking upon his own responsibility. He will therefore proceed to recall the chief apostles and fairest representatives of that school to the witness stand, and permit them to testify in open court just what Mercersburg Soteriology really does teach as to the part which the divine economy assigns to the holy sacraments in the healing of the moral disease to which the human flesh is heir, under the great catastrophe and consequences of the fall, and just what they are designed to accomplish in the deliverance of the penitent believer from all his sins and miseries.

Dr. Philip Schaff, though living, moving and having his christian being in the very bosom of the sacramental system of grace and truth, wrote comparatively little dogmatically upon the soteriological aspects of the sacraments. His special field of investigation and didactic activity being primarily that of history, his literary contributions, as bearing upon the Mercersburg Theology, have their chief value as showing his apprehensions of truth as obtained from its historic records. He is, therefore, called to the witness stand

to testify as to how baptism was held in the primitive age of the christian church. He writes:* "This ordinance was regarded in the ancient church as the sacrament of conversion and regeneration, as the solemn rite of initiation into the christian church, admitting to all her benefits and committing to all her obligations. Its effect was supposed to consist in the forgiveness of sins and the communication of the Holy Ghost." He then proceeds to quote in the same connection, from some of the Fathers whose testimony is hereinafter given: "Justin calls baptism the water-bath for the forgiveness of sins and the bath of conversion and the knowledge of God." "It is often called also illumination, spiritual circumcision, anointing, sealing, gift of grace, symbol of redemption, death of sin." He also quotes Tertullian as saying: "When the soul comes to faith and becomes transformed through regeneration by water and power from above, it discovers, after the veil of the old corruption is taken away, its whole light. It is received into the fellowship of the Holy Ghost; and the soul which unites itself to the Holy Ghost is followed by the body." Only general reference is made to Origen who, writing about the middle of the third century, in commenting upon the Epistle to the Romans, spoke as follows: "The Church had from the Apostles a tradition to give baptism even to infants. For they to whom the divine mysteries were committed knew that there is in all persons the natural pollution of sin, which must be done away with by water and the spirit." Neither does he refer particularly to Chrysostom, who wrote

* History of the Christian Church, p. 395.

in the fourth century in one of his sermons: "But our circumcision, I mean the grace of baptism, gives cure without pain, and procures to us a thousand benefits."

Dr. John W. Nevin, writing of the Doctrine of the Reformed Church on the Lord's Supper,"* says of that sacrament: "The communion is spiritual, not material. It is a participation of the Savior's life. Of his life, however, as human, subsisting in a true bodily form. The living energy, the vivific virtue, as Calvin styles it, of Christ's flesh, is made to flow over into the communicant, making him more and more one with Christ himself, and thus more and more an heir of the same immortality that is brought to light in his person. * * * "The sacrament is made to carry with it an *objective* force, so far as the principal design is concerned. It is not simply suggestive, commemorative or representational. It is not a sign, a picture, deriving its significance from the mind of the beholder. The virtue which it possesses is not put into it by the faith of the worshiper in the first place to be taken out of it again by the same faith in the same form. It is not imagined of course in the case that the ordinance can have any virtue *without* faith, that it can confer grace in a purely mechanical way. All thought of the *opus operatum*, in this sense, is utterly repudiated. Still faith does not properly clothe the sacrament with its power. It is the *condition* of its efficacy for the communicant, but not the *principle of the power itself*. This belongs to the institution in its own nature. The signs are bound to

* Mercersburg Review, 1850, pp. 430, 431, 526, 547, 548.

what they represent, not subjectively simply in the thought of the worshiper, but objectively, by the force of a divine appointment. The union, indeed, is not natural but sacramental. The grace is not comprehended in the elements as its depository and vehicle outwardly considered, but the union is none the less real and firm on this account. The grace goes inseparably along with the signs and is truly present for all who are prepared to make it their own. The signs in this view are also *seals*; not simply as the attest of the truth and reality of the grace in a general way, but as they authenticate also its presence under the sacramental exhibition itself. This is what we mean by the objective force of the institution; and this we say is one point that must always be kept in view, in looking at the doctrine that is now the subject of our attention. The other point to be steadily kept in sight is, that the invisible grace of the sacrament is the substantial life of the Savior himself, particularly in his human nature. He became flesh for the life of the world, and our communion with him involves the real participation in him as the principle of life under this form. Hence in the mystery of the Supper, his flesh and blood are really exhibited always in their essential force and power, and really received by every worthy communicant. Such is the proper sacramental doctrine of the Reformed Church as it stood in the sixteenth century." * * * "When we look at the Catechism itself, we find its sacramental doctrine to be in fact just what might be expected in this view." * * * "Five times over, to say the very least, in the 75th, 76th, 77th, 79th and 80th questions, we

have the idea of a life communion with Christ in the holy supper solemnly proclaimed as lying at the ground of our communion with his death." * * * "Altogether could it be more strongly asserted than it is here (in the Catechism) said in fact, that the holy eucharist by the act of Christ objectively through his wonder-working spirit, and not simply by our act, we are made to participate, not orally and outwardly, but mysteriously, dynamically and substantially, through the inmost soul-center of our being, in the divine life that springs up perpetually through the fountain of his humanity, as Calvin has it, for the use of our dreary and dying nature." * * * So the church felt from the beginning; and this right feeling it was that led her to see in the central mysteries of her faith the presence of the living Christ always as the necessary guarantee and medium of all true communion with the benefits procured by his death. In the Lord's supper especially, the idea of the living Savior, the true foundation of life for the world, perpetually surrounded and enshrined the idea of the Savior who once hung upon the cross."

Dr. J. H. A. Bomberger: "In baptism the child receives, through the promised mercy of God in Jesus Christ, immediate release from the penalty of original sin, by a formal covenant transaction. * * * The second benefit secured is the official removal, from the child properly baptized, of the stain or pollution of native depravity. By this divine pledge and sign, he assures us that we are spiritually cleansed from our sins, as really as we are externally washed with water. * * * * The third benefit formally secured by

baptism, is the present renewal of the nature of the child, in Christ Jesus, by the Holy Ghost. Its baptism is the visible 'sign and seal' of its being engrafted into Christ. * * * I have noticed with concern yet with faith, the operation of the ordinance. And my unhesitating testimony is, that as a rule, all the baptized children I have ever met with and observed, have given evidence of being under gracious influence, such influences as proved that the child was not entirely in a state of corrupt nature." *Infant Salvation*. pp. 177, 178, 179, 180, 182.

Dr. Moses Kieffer, Professor of Theology in Heidelberg Theological Seminary, alluding to the figures and forms of speech made use of by our Lord and St. Paul, and under which the relation between the vine and the branches, the head and the body, is made the vehicle for the parabolic conveyance of truth, wrote, reasoning *aposteriori* :* "These unions are all real, so that must be real which they illustrate. Let us add to this the evidence derived from the true nature of the sacraments. The apostle Paul, having maintained that Christ was mystical, i. e., that Christ and believers are one body, illustrates and confirms his declaration by an allusion to the sacrament of baptism and the Lord's supper: 'For by one spirit are we baptized into one body, whether we be Jews, Gentiles, whether we be bond or free, and have been all made to drink into one spirit, if this union be real, but merely relative, then the sacraments are merely signs and not seals, exhibiting and applying Christ to the recipients of his grace. For without this real union the

* *Mercersburg Review*, 1856, p. 483.

feeding on Christ's body and blood truly and really in the sacrament is not possible, which is nevertheless the doctrine of the scriptures and of our Catechism, proven from the very words of the institution."

Dr. Henry Harbaugh: "It is by the ordinances of Christ in his Church that the spirit verifies to us his own work. All our acts must be endorsed, and that by divine acts. Penitence, prayer, confession, faith, and all the experiences under the operations of grace are our acts; and the sinner can nevermore verify themselves, but must be verified by divine acts. These divine acts are God's sacraments. They are not what we do to Him, but what God does for us. In baptism we are subjects, not actors, recipients, not factors, be baptized of God, not baptize thyself to Him." "Take, eat"—not take, give. In these divine acts, by the church as commissioned for that purpose, all that we do is made valid and acknowledged before we can be assured that it is valid for us. Just as any legal paper, or deed, must be signed and acknowledged by the state, though rightly drawn, before it is valid. Without such an act in which our pardon is certified to us, our hearts cannot possess a full and satisfying sense of forgiveness." * * * "Here comes a poor penitent who has been far away, and spent all in the world of sin. He thinks, in his misery of the church in which his father dwells. He comes back, but full of fear. Guilt holds him back and fear alarms. The father sees him, advances toward him with promises and show of mercy. But still the sinner trembles, and fears the wrath which his sins have most justly provoked. He cannot believe and confide even though he sees smile

where he expected to see frowns; he stands still, even though he sees outstretched arms where he expected to see uplifted hands of warning and wrath. He answers every invitation and promise with the words: Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. But he hears the Father speak to his servants: Take the poor polluted but penitent wanderer in sin, wash him in the water of baptism, and thus put my name on him, and bring him into my house. Give him a place among my saints. Make room for him at my table, and let him eat of the body of my beloved Son, and tell him it was broken for him. Give him the cup, and tell him it is the New Testament in his blood which was shed for him for the remission of sins. Say this to him as from Me: Thy sins, which were many, are all forgiven thee. Then there is joy in the house. Then there is joy among the angels. Then there is joy in the penitent's own heart. He hears the Father now say: My son was dead, and is alive again. He was lost and is found. He doubts no more, but in the full assurance of hope, begins: I believe in the Holy Catholic Church; the communion of saints; the forgiveness of sins."*

Dr. Thomas G. Apple† "May we not, then, say that we are ingrafted, or incorporated into Christ by christian baptism? To be in Christ, is to be introduced into this relation by baptism. The act, as our natural birth, in which we are constituted members of fallen humanity, is an act in which we are not active, but

* Mercersburg Review, 1868, pp. 30, 31, 32.

† Mercersburg Review, 1867, pp. 92, 93.

passive. We submit to it in faith, it is true, though in the case of the child, there can be no active submission even; but still it is God's act towards us, whereby we are taken out of the old Adamic nature, held under the power of the devil, and inserted into redeemed humanity in Christ. We are not unaware that in the Heidelberg Catechism, it is incidentally said that we are ingrafted into Christ by a true faith. (Question 20. Are all men then saved by Christ as they have perished by Adam? No; only such as, by a true faith, are ingrafted into him, and receive all his benefits.) It must be borne in mind, however, that this instruction is given to one already baptized, concerning which baptism the catechism teaches, that it is the means of incorporation into the church of Christ. Faith here, evidently, is to be regarded as the condition, not the means, of ingrafting into Christ. For how can faith, which is a human act, perform that which is an act of God to us? We may say, therefore, that it is not by repentance, not by faith, not by prayer, not by anything we do, that this relation is brought about. It is an act of God, performed in our behalf, which is deeper than all experience, nay, is the ground and source of all christian experience, because it is an act by which the center of our life is poised in Christ, as the head of a new race. Faith is necessary as a condition; for baptism cannot be properly administered where it is resisted in unbelief. The child stands in the warm bosom of the faith of the church which, through its parents or sponsors, is pledged in its behalf. To exclude the child from the reception of this great grace, because it has not conscious faith, is to say that sin

can abound where grace cannot abound, in opposition to the assertion of the Apostle, that where sin abounds, grace does much more abound."

"Neither can we say that the Word is the specific means of grace, whereby men are engrafted into Christ. The word as preached to the unbaptized by the apostles, was a call to Christ. This was its object, to turn the attention of men to him as the true Messiah, the Son of God, the Savior of the world. When they were ready to receive him, they were baptized into him, and thus made members of him. In the church, the Word is continually used to instruct those who are baptized, according to the great commission, and thus train them up in the knowledge of the glorious grace signed and sealed to them in baptism. The Word is always to them in the Lord."

"Christian baptism, then, we think the Scriptures teach, is the sacrament of our incorporation into Christ. In this sacrament, as in the Lord's supper also, we are confronted with christianity, as an objective reality. The powers of the heavenly world are in them brought nigh to the inhabitants of the earth. This is the sacrament which confronts those who would enter into the kingdom of divine grace. Though visible only as water, it has enshrined in it the invisible grace which must cleanse us, when we enter the congregation of the people of the Lord. It is important that we should believe in its sacred mystery. Strip it of its meaning as is done in much of the unsacramental and anti-sacramental religion of the day, and it becomes a mere empty form and idle ceremony, and passes out of use as a superstition of the past."

Dr. Emanuel V. Gerhart:* “A sacrament is a *sign* and *seal* of divine grace. The outward element is both the sign and the seal. As a sign it represents grace, a spiritual good. As a seal it gives the assurance of a real and present grace. The thing signified is bound objectively to the sign. The outward element becomes a seal in being a true sign. Did the outward element exist by itself; were the union of the thing signified with the sign not necessary and real, but arbitrary and possible only, then the outward element would be in no sense a seal; it would not signify something present and real, but something that might or might not be present, according to circumstances. But in not signifying a reality, the outward element would lose its character also as a sign; it would simply be itself—water, or bread and wine; as for anything spiritual, in real connection with the sign it would be unmeaning and untrustworthy. A sign which does not represent any unseen reality to be in certain connection with it, is properly no sign at all. Thus if we divest the outward element in a sacrament of the character of a seal, it ceases also to possess the character of a sign. The two conceptions demand each other reciprocally.”

“What a sacrament is as an institution of Christ it is also in its use by those who worthily observe it; that is, the sacramental transaction signifies and seals divine grace to a proper subject of the sacrament. The impartation of the outward element signifies the impartation of an inward grace. Under this view it is a sign. But the sacramental transaction is not an

* Mercersburg Review, 1858, pp. 9, 10.

illusion of the senses. It is a real transaction. The infant (and the penitent adult also) is really washed with water, and the believer really eats bread and drinks wine at the table of the Lord. As a true sign, therefore, the application of the outward element represents a real communication of divine grace. As such it is a seal. The sacramental transaction assures the recipient that he participates in the inward grace as really as he participates in the outward element. It conveys and confirms what it signifies. The two, the sign and the thing signified, are united in the transaction as truly as in the institution. The sign completes itself in the seal. Were the present communication of the inward, to those for whom it is designed, not as real as the present communication of the outward, the transaction would be without any corresponding meaning. It would represent what does not take place. The outward would be certainly communicated, but the inward might as certainly be withheld. The outward would, in consequence, not be a true, but a false or empty sign. If, therefore the administration of a sacrament be not a sealing transaction, if it do not make over and convey what it signifies, and the one as really as the other, it is not, strictly speaking, a sign. It is an outward ceremony, and no more, a ceremony of an unmeaning or delusive character."

In the *Order of Worship*, which was among the first fruits of Mercersburg Theology as applied to christian cultus, we have a full recognition of the sacramental system of truth and grace so earnestly advocated by the Mercersburg apostles. In the liturgical formulas for Baptism and the Lord's Supper, Mercersburg so-

teriology is manifest. On page 188 it is taught that "Our Lord and Savior Jesus Christ instituted the holy sacrament of baptism unto the remission of sins." On page 190 the parents or vouchers, standing before the altar, are reminded that they present the infant subject for the sacrament and "seek for him deliverance from the power of the Devil, the remission of sin, and the gift of a new and spiritual life by the Holy Ghost, through the Sacrament of Baptism, which Christ hath ordained for the communication of such great grace." On page 201, the thanksgiving prayer recognizes the benefit received: "We yield Thee heartily thanks, most merciful Father, that it hath pleased Thee, through the mystery of thy holy Baptism, to deliver this person from the power of darkness, and to translate him into the Kingdom of Thy dear Son." On page 165 the communicant at the Lord's table is reminded that "We have to do here, not with the outward signs only, but with the heavenly realities themselves which these signs represent." In the consecratory prayer, page 180, the petition is: "Almighty God, our heavenly Father, send down, we beseech Thee, the powerful benediction of Thy Holy Spirit upon these elements of bread and wine, that being set apart now from a common to a sacred and mystical use, they may exhibit and represent to us with true effect the Body and Blood of Thy Son, Jesus Christ; so that in the use of them we may be made, through the power of the Holy Ghost, to partake really and truly of His blessed life." So also in the eucharistic or thanksgiving prayer, page 184: "Almighty and everlasting God, we give Thee most hearty thanks for the great goodness Thou hast

shown toward us at this time, in vouchsafing to feed us, through these holy mysteries with the spiritual food of the most precious body and blood of Thy Son our Savior, Jesus Christ; assuring us thereby that we are very members incorporate in the mystical body of Thy Son, and heirs through hope of thine everlasting kingdom, by the merits of his most blessed death and passion."

Dr. E. E. Higbee, alluding to the criticisms evoked by the aforementioned Order of Worship, wrote:* "We have the clear testimony of the second century, from those writers most thoroughly acquainted with her life and progress, a testimony upholding with full accord and with unhesitating conviction that idea of sacramental grace for the acknowledgment of which the Order of Worship of the German Reformed Church is now sought to be convicted of heresy. From the feet of the Apostles, these martyrs of the second century, part of that noble army which praises God, seem to know no other theory. Indeed, it is so universally recognized, so uniformly assumed as fundamental to the very idea of the church and christianity, that their writings fail to be intelligible in the atmosphere or light of any other system. This of itself should be enough to challenge the prayerful consideration of those who find their whole order of thought and faith in the element of another and contrary system. If Puritanism is unwilling to open its eyes to such a historic reality, waving away as of but little account to itself the faith of the second century in this respect, it may expect the same irreverence to be paid to its

* Mercersburg Review, 1868, pp. 20, 21.

own tradition and history. With assurance it appeals to the canon of Scripture, but with equal assurance also did the martyrs of the second century appeal to the apostles whose very voice was still echoing in their ears. The force of such early historical testimony may be thought to be set aside with the pet theory that already the whole church was hastening into the apostasy of Roman Catholicism, and that this whole sacramental theory is itself the clear evidence of the testimony of such a complete revolution. But why perchance may not the force of Puritan tradition be thought to be set aside by the theory that it is hastening into the apostasy of rationalism, in which the whole mystery of the supernatural is no longer a reality for faith? Why must Puritanism of the nineteenth century be more secure from departure from apostolic tradition, than the whole church of the second century in which were many who saw the forms and heard the burning eloquence of the Apostles themselves, and with which the fresh fragrance of St. John's old age still lingered like the breath of love?"

LECTURE XI.

MERCERSBURG SOTERIOLOGY—CONCLUDED.

The last lecture contained a large array of concurrent views respecting the Holy Sacraments as remedial agencies in healing the wounds which sin had inflicted upon the human family. Such uniformity of views, notwithstanding the variety in phraseology employed in giving them expression, is evidence that they were all inspired by the same dynamic germ-principle of cardinal truth. They grounded their major propositions in one and the same supernatural verity, God manifest in the flesh. While those writers all reasoned more or less by analogy they, nevertheless, drew their authority from the sayings of Christ and the examples of the apostles, while they still further fortified their positions by citing the practices of the primitive church. They did not attempt to prove something new under the sun or establish a radical innovation in christendom, but rather contended for what had always been beyond controversy in the Holy Catholic Church until the Reformation gave rise to the unwarranted occasion for a departure from the faith by the rise of rationalism in Protestant christendom, and in the consequent placing of undue stress upon the subjective and experimental as over against the objective and sacramental in christianity. Hence these Mercersburg teachers and writers, while calm and consistent in

their claim that the sacred scriptures were above christian tradition as authorities in the case, made their appeal to the Word of God which liveth and abideth forever.

The passages of scripture relied upon in part by the primitive church fathers and the apostles of Mercersburg Soteriology, for the justification of their views of the sacrament of baptism, are as follows: "He that believeth and is baptized shall be saved." Mark xvi: 10. "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost." Math. xxviii: 19. "Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of sins and ye shall receive the gift of the Holy Ghost." Acts ii: 28. "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." John iii: 5. "Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we?" Acts. x: 47. "And as they went on their way they came to a certain water, and the eunuch said behold here is water, what doth hinder me from being baptized?" Acts viii: 36. "Let us draw near with a true heart in the fulness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. x: 22. "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." Acts xxii: 16. "The like figure whereunto even baptism doth also now save us by the resurrection of Jesus Christ." 1 Peter iii: 21. "But according to his mercy he saves us, through the washing of regenera-

tion, and renewing of the Holy Ghost." Titus iii. 5. "Are ye ignorant that all we who are baptized into Jesus Christ were baptized into his death; we were buried, therefore, with him through baptism into death, that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." Rom. vi: 3, 4. "Ye are all children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Gal. iii: 26, 27.

Dr. Calvin S. Gerhard, building upon the authority of the holy scriptures and following the line of the historical argument upon the testimony of Cyprian, Augustine and others, says* "These quotations from the primitive Fathers are given as specimens of the faith which prevailed universally in those early days. In subsequent ages the doctrine was differently stated, but less than these quotations contain was never believed, before the Reformation. Since the Reformation, however, the work of evisceration has been going forward until today, perhaps the majority of Protestants see no meaning in baptism, except as an ordinance appointed by our Lord, and therefore not to be omitted, although it is regarded only as a sign, or at most, as a seal, but not as a means of grace." * * * But the word and the sacraments are both employed by our Lord to produce regeneration. Each is a means of grace, and each according to its own nature conveys grace to the believer. The office of both is to bring the individual as a person into living union with the Lord Jesus Christ as a person, and to keep him in such

* Mercersburg Review, pp. 81, 83, 86, 90, 96.

union with his Lord. * * * Ordinarily, as in the case of infants, the sacrament of baptism comes first. With adults the word takes the precedence. That is to say, the truth of the Gospel addressing itself through the Holy Ghost, to the mind and heart, works in their case as a regenerating power before baptism is administered. But only after the individual is incorporated with the church through the sacraments, is the gracious covenant relation consummated, by means of which regeneration is fully brought to pass." * * *

"Through the sacrament the individual enters into covenant with God and thus obtains a sure anchor for the faith, which the Holy Ghost works in his heart."

* * * "These points in conclusion: First; To identify regeneration with baptism, is to fall into the error of the Jews, who claimed to be the children of God, because they were the circumcised descendants of Abraham." * * *

"Second: To claim to be regenerated without baptism is to be wise above what is written, and to undervalue the church as a divine institution, ordained of God for man's salvation. * * *

Third: During the Middle Ages the sacramental in religion was for centuries emphasized and developed until it had been carried to its utmost extreme. Great historic movements are of slow growth and far-reaching in their consequences. When the reaction comes, it cannot expend itself until after it has reached the opposite extreme. So with the Bible and the experimental in religion. A reaction has set in in their favor, so that now they are emphasized, while the sacraments are undervalued and ignored. In this way we account for the popularity

of unchurchly doctrines, and the rapid progress of low-church congregations. The solution of the problem lies not in depreciating the Word of God and experimental religion, but in properly recognizing the importance of the church and the sacraments on the one hand, and the Word of God and experimental religion on the other."

Dr. George B. Russell wrote:* "The proper preaching of the Gospel, and the right administration of the sacraments, are the means of grace in the Reformed Church. These are lodged in the very constitution of the church itself, and there is real efficacy in these means for reaching the end unto which God has appointed them; that is, we believe, there is in them enough power of divine grace if rightly used, to save souls. Heretics and fanatics may charge us with trusting too much here; and if they wish, may look for other helps and use their machinery to bring themselves and others into the enjoyment of 'all the benefits of Christ.'

* * * But why should it be thought strange in us of the old Reformed Church that we rest as our fathers did, and as the saints and martyrs did, on the wisdom and efficacy of God's plan of obtaining saving grace? Abraham believed God and it was accounted unto him for righteousness. So we trust God, to give us, in his own way, the full salvation that is in his Son Jesus Christ. In the faithful preaching of the Gospel we hear the truth; by the Holy Ghost we obey the Gospel, repent, believe, receive the signs and seals of the confirming sacraments, by being baptized, and in partaking of the holy supper."

* Creed and Customs, pp. 160, 161.

Rev. Walter E. Krebs, D. D., says:* "Thus it can be readily perceived that the great object to be accomplished by the means of grace is the formation and continuation of a mysterious life-union, imperceptible to the senses, between Christ the head and individuals who are to be members. The question now is, by which of these means, specifically, does God design to effect this wondrous work: by the Word or by the sacraments? Not by the *Word*, that is, as we have defined it, the preaching of the Gospel; and for this plain reason. Preaching is directed to the mind or intellect with the view of moving both the affections and the will. But the moving of the affections and of the will is not reaching the life-center of the being; the intellect or mind is not the life of man. All the thinking, feeling, or willing that one can do, though assisted in these acts by divine power, cannot of themselves make him a new creature in Christ Jesus. This inward, radical, divine work must be accomplished, therefore, by the only other means the sacraments. The correspondence or connection between the fundamental work to be done, and the means by which it is done, is truly great, and can easily be seen. Baptism is the ordinance of this mysterious union. For it may be asked, if the union formed by the implantation of the life of Christ, expressed by the formula, "Ye in Me," is a mysterious one, imperceptible to the senses, how can we know and be assured of its existence? And further, if it is brought to pass by the power of God, and that too, as no doubt, at some particular place or time, does this power operate at any place or time, or

* Mercersburg Review, 1867, pp. 370, 371, 372.

is it bound ordinarily to some particular divine ordinance? The water of holy baptism is a sign of the cleansing activity of the Holy Ghost, which can consist only in the inward and real application of the pure and perfect life of our Lord Jesus Christ. The water of baptism is also a seal that the thing signified, mysteriously and divinely, takes place then and there. The very fact of a sign being given proves that a sign was needed. But no tangible element or substance would be needed as a sign and seal, if by faith or feeling, or in any other way, a man were certain of a fact. Now, as in no other ordinance than baptism, is water, which, undoubtedly, can only signify washing, ever used; and as washing in a religious sense can consist only in expelling or overcoming the filth of sin by the introduction of a new life, pure and powerful, therefore, it follows that holy baptism is the means of grace whereby the Holy Spirit ingrafts for the first time, in any substantial sense, the believer in Christ, and thus brings him into a state of salvation. This is the sole design and benefit of this sacrament, and there is no room for a second, third, fourth, fifth and sixth advantage to be hunted up in the popular mode as derived therefrom. If more than six reasons are given why we should submit to baptism, the seventh is most certain to be: "Because the Lord requires it." A very good reason indeed, but the very fact that he absolutely requires it, and takes for granted that no one coming to him would ever think of neglecting and despising it, shows that there is some invisible grace connected with it that can in no way be dispensed with. God can, if he will, bestow this grace without the use of

the water of baptism, and not the want, but the contempt of the sacraments condemns, nevertheless it must not be forgotten that the grace which is the invisible part of baptism is absolutely necessary in all cases, and that we are bound to its divinely appointed means, unless exempted by an especial act of divine revelation. With these views before us in reference to the one sacrament, it will not be necessary for us to dwell long on the discussion of the other. As baptism has reference to the introduction of life and consequent formation of a life-union, so the Lord's supper has reference to its maintenance and growth. The process of reasoning that led us to see the necessity of an implantation of real life, would lead us to see the necessity also, of nourishing and developing the same. The latter can be brought about only by the same divine hand that brought about the former. The one, also, is a work as mysterious and imperceptible to the senses as the other. There is, therefore, as great a necessity, for some tangible and visible sign. Bread and wine, fit emblems of nourishment and strength, are the divinely chosen signs of the body and blood of Christ, and in the sacrament of his Supper do they become seals to the believing recipients of a real participation in his divine human life."

Rev. Samuel H. Giesy, D.D., in his very incisive paper on Organic Redemption, says:* "Ordination means something, and does something for the man thus set apart to this holy work. And so the acts of the ministry. They are sacramental (divine) acts: God's dealings with man. They carry with them the power,

* Mercersburg Review, 1871, pp. 520, 521, 522.

as they are wrought by the authority of Christ. They are as though he was the direct personal actor. Hence baptism is a supernatural act, taking hold on the unseen world. It is a spiritual reality; not an empty form; not a gnostic fiction; not a painted ship on painted water; but a soul washed and sanctified with the Holy Ghost, and "received into the ark of Christ's church, that being steadfast in faith, joyful in hope, and rooted in charity, may so pass the waves of this troublesome world, as finally to come to the land of everlasting life."* As a sacramental (divine) act, it does actually all it contemplates: seals, or conveys, as well as signifies the grace of Christ. It is the actual not merely symbolical, ingrafting or incorporation of the child of nature into Christ; his new birth, the initial point of conjunction with the second Adam, the head of the new humanity. Thus Christ, by the power of the Holy Ghost, is born in us, as previously he had been by the same supernatural power, in the womb of the Virgin Mary (St. Luke i: 35); the church serving perpetually the office of the virgin mother, according to St. Paul's idea, "the mother of us all," (Gal. iv: 26), and the Psalmist's antecedent one in reference even to ancient Zion (Ps. lxxvii: 5), "It shall be said, this and that man was born in her."

"And so the office of the Holy Communion. It is the self-communicating act of Christ. He gives himself in it, his glorified corporeity. So he tells us. The bread is his body; the cup is his blood. To deny this

* Translated by Luther in 1823 from an ancient Latin form, and from his "Baptismal Book" transferred to the English Prayer Book of 1549.

is to empty this sacrament of all living gracious significance. The Lord's own words, without gloss or comment, ought certainly to be sufficient here. In his anticipatory exposition of the eucharist, this clear declaration as to its being a means of union between the believer and himself occurs: "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." (St. John vi: 56). St. Paul alike explicitly affirms it to be the actual communication of Christ himself; and this, not in a figure, but in his deepest substance. The interrogative form in which it is put, is only the fullest and strongest affirmation of the truth: "The cup of blessing which we bless, is it not the communion, that is the communication of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. x: 16."

"The Divine Presence in the eucharist depends not upon the communicant's state of mind. It is an independent fact. Not by human thought, or memory, or will or faith or any mere mental exercise, is Christ put into the eucharistical transaction. He is there by the sacramental (divine) act of consecration, through the Spirit." (Had he not better have said that Christ is there through the spirit, and by the divine act of consecration gives sacramental character to the supper? The Author).

Faith is only the soul's eyesight by which his presence is realized, and the full benefits of his grace, actually at hand, individually secured. Not the divine presence, but only the actual benefit of the holy communion is mediated by faith. "The benefit is great, if with a true penitent heart and lively faith we re-

ceive that holy sacrament; for then we spiritually eat the flesh of Christ and drink his blood; then we dwell in Christ, and Christ in us. The union thus spoken of in such solemn tones is not a mental conformity of opinion, sympathy, and will, although these necessarily result from it, but it is a real and actual incorporation of the spiritual portion of man's nature with the sacramental body and blood of Christ, and hence with Christ himself. Such an act of incorporation is initiated in holy baptism, by which the foundation of spiritual life is laid, and it is ever renewed, strengthened and perfected in the holy communion by which the superstructure of spiritual life is built up in the soul."*

Rev. William Rupp, D.D., writing upon "The Influence of the Christological Principle," says:† "The grace of God is by no means a mere passive feeling or disposition in God's mind. The sinner is not saved simply in consequence of something that passes in the mind of God, some immanent purpose or resolve, or in consequence of something that passes between the persons of the Godhead, some covenant or contract between the Father and the Son; as if he were admitted into the realms of the blest and made happy merely by the imputation to him of a righteousness not his own; but he is saved in consequence of something that takes place in his own soul. The love or grace of God in Christ is not merely an immanent activity in the mind of God, but a transitive activity that passes over

* The last three sentences are quoted from the Annotated Book of Common Prayer, edited by Rev. Henry Blunt, 1896, p. 157.

† Reformed Quarterly Review, 1891, pp. 69, 74, 75.

from the heart of God into the heart of the sinners, though not, of course, by crossing over any intervening space—and there becomes a regenerative, recreative power.” * * * “In the Word and sacraments Christ is spiritually present to the soul as the author of salvation, in the former, offering, and in the latter, sealing and communicating his renewing and sanctifying grace to the believer. The sacraments are not channels for the conveyance of something called grace from an absent Christ, but signs of Christ present in the church and standing in an immediate relation of creative love to the souls of the faithful. And they are efficacious signs, that is, signs producing the effect which they signify; or they are seals, pledging the reality and presence of the grace which they represent, and rousing and confirming the faith of the recipient, whereby he accepts and appropriates the grace that is signified and offered. As visible symbols attached to the promises of the Gospel, without which they have neither meaning nor force, they are aids and supports to faith. This is in agreement with the old observation that, while God does not need sacraments for the bestowment of his grace, man needs them for the reception and appropriation of it. The grace is not a physical, but a moral good, and can therefore not be infused into the soul by a physical operation; it can only be renewed by a moral process, a process involving the intelligence and will of the receiving subject; and to initiate and sustain this process is the design of the sacraments. This does not imply, however, that their efficacy is merely subjective, or in other words, that the faith of the subject gets out of them only what the

imagination has first deposited therein. There is in them, as instrumental signs and organs by which Christ makes his presence and power felt in the church, an objective efficacy and force; but this force is moral in its nature and can produce its proper effects only when met by a corresponding moral condition in the soul. It follows, then, that while the sacraments are true and efficacious signs of divine grace, in the sense that the grace signified, that is, some particular energy of divine love, is always present, they do not accomplish their effects *ex opere operato*, that is, in consequence of the mere performance of the physical ceremony, like some magic rites or charms; for these effects alway depend upon the faith or freedom of the recipient. Where there is no faith in the recipient, there the grace of God is exhibited too, in word and sacraments, but it does not accomplish its proper results."

It has frequently been intimated by some who have only a superficial smattering of Mercersburg Theology and an inadequate acquaintance with the positions occupied and principles advocated by its leading apostles, that some of them latterly abandoned their former views. If so, we do not feel ourself called upon to become their apologist. Especially has Dr. Rupp been made the recipient of such posthumous compliments. Let us give a passing glance at this matter. What were and are the leading characteristics of the teachings of this distinctive school? They were and ever shall be the christological idea, the theory of development, and an organic view of the church as involving in her very constitution the sacramental sys-

tem of salvation. It was because Dr. Rupp had a full and clear conception of the true idea of historical development, subjectively and objectively, that he himself developed to an extent that cannot in truth be said of all other disciples and apostles in that distinctive school of incisive thought. He developed in such manner as to place a growing stress upon the christological without any abandonment of his former ecclesiological views. He was the most logically progressive of all the apostles of Mercersburg teachings. While he advanced beyond the positions of that school, as they were more narrowly occupied and defended in the earlier stages of Mercersburg history, he never broke with the past, but logically unfolded the germinal principles he so consistently held from the beginning, always advancing to a keener sense of new necessities as he saw them arise along the path of progress in which his discerning eye saw our incarnate God so victoriously marching on. This logical advancement enabled him to give the Christ of history a greater pre-eminence in the church, as he placed the christological idea more to the forefront than the position it had relatively occupied in the earlier years when the ecclesiological question was the battle-cry of the giants in the wars of the Lord. Hence he carried his christology into every branch of christian science. He so made it the touch-stone of the doctrine of the atonement as to rattle the dry bones of the Anselmic and other merely substitutionary theories entirely out of their mechanical and untenable systems. He applied it to all arbitrary apprehensions of predestination in such a way as to reorganize all the truths of those doc-

trines into a new organic conception of the subject. He carried it forward in his truly rational conception of the relation between divine revelation and human discovery of the truth until he reached the conclusion that the general christian consciousness is to be classed among the evidences of the reality of divine and supernatural things. He poured its healing rays into the barren abstractions of religion, and animated the manikins of Christless theology until the skeletons began to articulate their osseous parts with flesh upon the bones, arteries in the flesh, blood in the arteries, life in the blood, and power in the life, even the life and power and glory of Mary's first-born son, the Eternal Son of God. And as he looked abroad upon the world as alienated from God, and at war with itself, he hastened to carry his christological balm into the fields of sociology for the healing of the nations.

LECTURE XII.

THE MERCERSBURG CONCEPTION OF CHRISTIAN CULTUS.

In the last three lectures, under the general heading of Mercersburg Soteriology, it was made to appear from its literary records that that school of theological thought held very pronounced views of God's method of saving man from the effects of the great catastrophe. It was shown that its distinctive apprehension of the great salvation by which the world is to be delivered from the bondage of corruption was not only drawn from the teachings of the Holy Scriptures, but that it was also made a correlated logical necessity by its view of sin as a disturbing and destructive element present in the organism of fallen humanity. The exceeding sinfulness of this moral malady is regarded as consisting not entirely in the fact of its being a transgression of God's law, but also and rather as holding in the additional fact that sin, as a perversion of the possibility of the good, is a moral disease, which through the instigation of the devil and the actualized possibility of human disobedience, has fastened its fangs like a deadly viper in the constitution of the human race; that such hamartialogy drew after it, in the way of rational consistency, a corresponding soteriology; that the grace which brought salvation is not merely some benevolent emotion or disposition of the eternal

mind, to be drawn out by human repentance and faith, but rather the transfusion of innocent blood into the arteries of the fallen finite race, and the consequent impartation of redeeming life-force into the veritable center and substance of man's being; that this is done as something made possible by the incarnation; that its initial work is Christ formed in the penitent individual as the germ-principle of his salvation and the hope of his ultimate glory; that the Holy Ghost, the giver of life, meditates this life in Christ's body, the church, through the faithful preaching and obedient hearing of the Gospel, and supplements the same by the proper use of the sacraments; that the sacraments while distinct, are, nevertheless, inseparable from and complementary to the power and promise of the Gospel; that these holy ordinances work neither as by moral magic for the accomplishment of their gracious effects, nor *ex opere operato* as though their mission were to be accomplished through an outward ceremony, but always as conditioned by the reciprocity of those who really became partakers of the benefits designed by their appointment and use; that when such receptibility and power of appropriation are present in the individual and his gracious environments, the sacraments serve, as they are designed, for "the communication of such great grace;" that this mysterious system of *sacramental* energies grounds itself in the sacrificial, even as the latter derives its virtue from the voluntary propitiatory act of Immanuel, whose person is the source of our salvation; that, in accordance with the above logical and scriptural order of divine mysteries, "as many as were baptized into Jesus Christ were

baptized into his death," Rom. vi: 4, giving ground through such mystical union to the communion which justifies in truth the scriptural teaching, that "as often as ye eat of the sacramental bread and drink of the sacramental cup ye do show the Lord's death until he come," Cor. xi: 26; that the Mercersburg school of theological teaching attaches significance to the memorial side of the supper only as the eucharistic sacrifice of the individual and collective body of the communicants are "offered in union with the blessed and meritorious sacrifice of Christ; and this, again, only as the communicants offer themselves upon the altar of the Gospel, in soul and body, property and life to God's most blessed service and praise." (Order of Worship, p. 181.)

The recapitulation made in the last paragraph, and culminating in its closing sentence, brings us logically to the subject now about to pass under our consideration, the subject of Christian Cultus. How natural the transition! How orderly the advance! Mercersburg Theology does not use the term cultus as signifying something sharply different from the strictly supernatural and distinctly sacramental element in the economy of salvation. The transition is rather from the more objective to the more subjective side of one organic whole. In the former the divine is the primary actor and giver, in the latter it is primarily and responsively the human, acting freely under the power of the higher. The two without being equal, are, nevertheless, co-efficient agencies acting toward and accomplishing the same end. The prevaillingly human and subjective presupposes the more efficient objective

and sacramental, while the prevailingly divine, supernatural, and objective element, anticipates the coöperation of the more subjective and experimental. Christian cultus serves its divine purpose in the comprehensive economy of salvation, conformably to the higher sacramental energies of the Christ-life work in the believer, until the two are glorified together, and the latter reaches his full and final consummation of redemption and bliss in the glorification of his body and soul together, with those blessed and holy ones who have part in the first resurrection. John vi: 40.

The above-stated logical order of organic transition is fully recognized and taught in the Order of Worship. First in the baptismal service for children. The officiating minister exhorts the parents and sponsors of the baptized child, that it is their "duty, as soon as it shall be able to learn, to remind it often of its baptismal vows and obligations, and in particular to teach it the Lord's prayer, the Apostle's creed and the Ten Commandments, that it may know how to pray, what to believe and how to live." This reminder in the post-baptismal exhortation shows what a great degree of stress is placed by the Mercersburg school upon the fulfillment of indispensable conditions in order that the use of the sacrament might have its desired effect. So also in the thanksgiving prayer at the close of the communion service: "And we most humbly beseech Thee, O heavenly Father, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in, through Jesus Christ our Lord." Thus the Order of Worship recognizes the fact that in the kingdom of God, as in the

order of nature, the sowing of the seed, and the transplantation of the scion, anticipated the fertilization of the soil, the cultivation of the plant, and the reaping of the harvest.

While christian cultus, under the Mercersburg view thereof, including the proclamation from the pulpit, the services at the altar and the exercise of faith in the province and practice of good works, is primarily within the realm of the Gospel, it is not to be considered as entirely sundered from christian theology. Such was Mercersburg's tacit claim or theory as set forth in the Order of Worship. Both the *truth* and the *grace* which come by Jesus Christ, make themselves manifest in that book as one and inseparable. It taught theology between the lines, and proclaimed its distinctive doctrinal position and principles in all its liturgical formularies. Its system of rituals was not only intoned, but also made a theological necessity, by its system of doctrines. The liturgy, being intoned by Mercersburg theology, was of logical necessity placed and kept in tune with Mercersburg cultus. A collection of dry forms, even of the most approved orthodox pattern, to be used as a mere pulpit directory of worship, would have been like a bottle of old wine in new goat skins. Such was not the cultus outlined in the revised liturgy or Order of Worship. It was something quite different, and therefore at variance with preconceived opinions of its assailants. Hence the opposition thereto. Its opponents, inspired by the spirit of a foreign cult, knowing that the German Reformed church was historically and traditionally a liturgical church, sounded the toe-

sin of war, and made battle against the theological premises of the Order of Worship.

This opposition was first displayed in something like an organized form at the second triennial session of the General Synod at Dayton, Ohio, in the fall of 1866. It was an ever memorable war between theological giants. The writer recalls most vividly the intense interest and anxiety which pervaded that synodical assembly. Thanks to the great Creator for the power of recollection! Though having since wandered forty-four years in the wilderness of ecclesiastical commotion, the impression then made has never been effaced from the tablet of his memory. The General Synod was organized by the election of Rev. Daniel Zacharias, D.D., President, and Rev. David Winters, Vice President, with Rev. Isaac H. Reiter, Stated Clerk. When the subject of the liturgy came up for consideration the whole matter was referred to a committee. The majority report of that committee included the following as its essential substance: That "the movement in the German Reformed church in reference to liturgical worship should be left to work out its legitimate results in a free and untrammelled way. That the Western Synod, in conformity with its own request, be authorized to continue its labors in preparing a liturgy. That the Revised Liturgy, reported to this Synod by the Eastern Synod, according to the direction of the General Synod of Pittsburgh, entitled an Order of Worship for the Reformed Church, be and is hereby allowed as an Order of Worship proper to be used in the congregations and families of the Reformed Church; that this action is not designed to interfere in any way with that

freedom, which is now enjoyed in regard to the Liturgy by all such ministers and congregations as may not be prepared to introduce it in whole or in part."

The minority report, which was offered by Rev. J. H. Good, including fifteen different points of objection, asked the General Synod not to endorse the Revised Liturgy as the authorized Order of Worship, although the majority report had only asked that it be "allowed" as *an* Order of Worship for such ministers and congregations as were "prepared to introduce it in whole or in part." The discussion took place upon the motion to adopt the minority report, continuing three days and three nights, and ended by its rejection, following with the approval of the majority report by a clear majority of the delegates of the General Synod.

The following theological points in the Revised Liturgy were objected to and assailed in that most memorable assembly: 1. Its christological point of view. The theology that underlies the order of worship grounds itself in the fact that "Jesus Christ is the principle of christianity, and that the full sense of the Gospel is to be reached only in and through the revelation which is comprehended in his glorious person." Hence, the whole system of man's salvation is to be understood and admitted from this view-point. As the Copernican, or New Astronomy, is heliocentric rather than geocentric, and as the solar system can be scientifically viewed and explained upon no other assumption, so the system, or objective constitution of christianity, can be correctly viewed from neither the theocentric (in the deistic sense) nor anthropocentric standpoint, but from the christocentric, or from the standpoint

of him who proclaimed himself the "Light of the World." This was the position and contention of the liturgical party at Dayton in 1866. The other side joined issue on this and other correlative points so far as they could agree among themselves upon any positive principle of theology. The discussion, though conducted in great earnestness, was noted for the absence of all acrimony. The amenities of the situation were carefully observed by all. Charges and counter-charges were toned down by pleasantries and witticisms. Dr. Harbaugh told some of the brethren that if they persisted in hunting heretics they could see them by looking into a glass darkly. The Mercersburg party was charged with teaching Panchristism. To this Dr. Nevin replied: "We have good company. It is the position of St. Paul who taught that Christ is all and in all."

2. Its ecclesiological position. It was becoming manifest that the order of worship viewed the church in the only proper sense and logical interpretation of the Apostle's Creed, the continuation in time of the powers of the heavenly world as an organism in which the supernatural and natural are historically working in conjunction, in a real economy of grace and truth, to the intent that Christ, therein, as the governing head and animating heart of his own mystical body, may, by the meditating agency of the Holy Ghost, dwell in its members and bring many sons to glory. This was regarded by some of the good brethren as dangerous and intolerable heresy. Too much account was made of Christ's body and bride. The counter-claim was made by the antiliturgical party, that the church was

neither an object of faith in the sense of possessing supernatural elements and factors, nor divine in any sense not equally true of any piously disposed association of religious people. These brethren were doubtless really sincere in holding their views, and as candid in the advocacy thereof as were the Mercersburg men in contending for their apprehension of the truth. For some reason the opponents could not distinguish between the church as an object of faith and the Bible as a book to be believed. Hence the intimation on the part of some of them that the Mercersburg men were trying to substitute the church for the Bible, and the traditions of men for the commandments of God. Among them was the genial young minister, the Rev. Frederick Rupley, D.D., who in his eloquent appeal for the old Book and for divine authority, exclaimed: "If the foundations be destroyed, what can the righteous do?" This position they persisted in maintaining notwithstanding that one of their own number and gallant leader, Dr. J. H. A. Bomberger, had already placed himself on record as saying that "The Church is as truly divine as the divine Word."*

3. Some phraseology in the Ordination Service. It is obviously a part of the system of doctrine underlying the Order of Worship, that the office of the ministry "is of divine origin, and of truly supernatural character and force; flowing directly from the Lord Jesus Christ, as the fruit of his resurrection and triumphant ascension into heaven, and being designed by him to carry forward the purposes of his grace upon the earth, in the salvation of men, by the church, to the

* Mercersburg Review, 1849, p. 363.

end of time;" that the minister's ordination "is not merely an impressive ceremony," but also his actual investiture with the power of the office itself; that the minister who is "called of God" to his holy office has reason to expect that, through the laying on of the hands of the Presbytery or officiating ministers, they will receive the gift and grace of the Holy Ghost, thus enabling him to fulfill his heavenly commission and trust. The orthodoxy of this position was questioned as smacking too much of a sacerdotal arrogation of divine authority. From their view-point the objectors were consistent. They reasoned logically from false premises, and reached a false conclusion. Their conceptions of the church would not justify them in looking upon ordination as anything more than an inaugural ceremony or anything less than priestly manipulation. From the premises of the liturgical party it was just the opposite. They were logically consistent in teaching that there may be an actual conveyance of heavenly power, because the church as "the fulness of him that filleth all in all," had such power to convey that with which she was actually invested by him "in whom dwelleth all the fulness of the God head bodily." And under no other view could a minister of a logical mind regard his commission as having the quality and force answerable to the order of authority from which he receives his ordination. This question of the nature of ministerial authority and the mode of its derivation, was not so thoroughly discussed in the consideration of the Ordination Service as under the next point, viz.:

4. The Declaration of Pardon. Upon the truth

of the assumption, and the assumption of the truth, that the holy catholic church, considered in the sense of the creed, as an object of faith and the veritable embodiment of God's kingdom on earth, is replete with heavenly and supernatural powers, the Order of Worship is consistent with itself in making room for the Declaration of Pardon to "as many" as are "beloved in the Lord," and make "confession of their sins unto God with hearty repentance and sincere faith, being resolved to turn from them, and to follow after righteousness and holiness in time to come." To this the opposing party took exceptions. The exceptions were taken upon the assumption, and accompanied with the charge that the Declaration implied that ministers could pardon sins. These exceptions, with their assumptions, were met by a unanimous chorus of denial that any such assumption was justified by the premises, when considered without prejudice. One of the Mercersburg men so far lost his christian equilibrium as to "deny the soft impeachment of the allegation and defy the enameled teeth of the alligator." Dr. Nevin then took the floor. He was sixty-three years of age, and just in the meridian of his immortal manhood. His commanding presence was the signal for a full restoration of synodical decorum and christian courtesy. He took up the last thread of the argument and cleared the discussion of all its unconscious sophistry and special pleading at the bar of everlasting truth. The members of the assembly crowded forward to catch every word, uttered as from lips of an inspired christian oracle. He analyzed the Declaration and interpreted its language in the plainest of

Anglo-Saxon terms. The following is the substance of what he said upon that point in the more general discussion of that memorable occasion:*

“It breathes, we are told, an odor of sacerdotalism; and serves to break the direct immediate relation that should hold in the case between the believer and his Lord. Now, looking at the form itself, its terms certainly would seem to be safe enough in this view even for the most fastidious Puritanic judgment. For they only say, in fact, what anyone may say, and what all are bound to believe, of God’s grace toward the penitent through the Gospel. ‘Unto as many of you, beloved brethren,’ the form runs, ‘as truly repent of your sins, and believe in the Lord Jesus Christ, with full purpose of new obedience,’ to such and no others, ‘I announce and declare by the authority and in the name of Christ’—not by my own or any other authority—‘that your sins are forgiven in heaven, according to his Gospel through the perfect merit of Jesus Christ our Lord.’ Is there more in this at any time, than the declaration of what is at all times and in all places true? Does it imply that the minister himself pretends to forgive sins? Does it not in the strongest manner say just the opposite? What better is it, then, than spiritual prudery of the most captious sort to put on a show of being scandalized with it in any such view?”

The most interesting part of that discussion turned upon the question as to whether the minister made the declaration of pardon in the exercise of the prophetic or the priestly function of his ministry. The anti-

* *Mercersburg Review*, 1867, p. 56.

liturgical party, led at this point by the Rev. Jeremiah H. Good, then Professor of Mathematics in Heidelberg College, maintained that there was no priestly element or function in the holy office; that, notwithstanding the teaching of questions 31 and 32 of the Heidelberg Catechism, that the christian is a partaker of Christ's anointing, and the generally admitted truth of the Protestant doctrine of the general priesthood of all believers, there is in the christian economy no priest in any sense, except the great High Priest Jesus Christ; that the minister might pray the Apostolic benediction *at* his dispersing audience, but had no authority to pronounce it *upon* his people; that the declaration might be announced from the pulpit, but not pronounced from the altar; in short, that there is no altar in the New Testament Sanctuary; that the preacher might take his position at "the public desk" and state that the Gospel promised pardon to the penitent, but not that the Gospel authorized its regularly constituted ministerial heralds to pronounce the same declaration of evangelical truth; that the ambassador of Christ in Christ's stead might tell the poor penitent to "take up his bed and walk," but not presume so far as to commit the unpardonable sin of prelatic arrogance as to "declare to the penitent believer by the authority of the Gospel that all his sins are remitted and forgiven through the perfect satisfaction of the most holy passion and death of our Lord Jesus Christ:" this, although pre-announced as the "comforting assurance of the grace of God promised in the Gospel," not to all, but only to such as "repent and believe," was too much for the puritanic orthodoxy of the opposition.

5. The Baptismal Service for Infants. The doctrine underlying this service obviously teaches that "all were by nature the children of wrath," "dead in sins," "walked according to the prince of the power of the air, the spirit that now worked in the children of disobedience," and that christians are in some sense, and by some means of grace, delivered "from the power of the devil," or "from the power of darkness and translated or transplanted into the kingdom of God's dear Son." This the Mercersburg champions did not attempt to deny. They refused, however, to be put out of course and placed on the defensive by the inferences which were drawn by the brethren of the left. The charge was made that the Order of Worship taught baptismal regeneration. When asked what they meant by the term, the answers came back in many forms and with much logomachy. The brethren from the east responded that they were satisfied with what the Scriptures taught upon the subject: that in baptism the Holy Ghost places the proper subjects thereof in the realm of grace and in the way of ultimate and complete salvation.

The discussion at this stage took a very wide range. The antiliturgical party was hopelessly divided and subdivided in factions and subfactions. Some of them professed to be liturgical, and reproved their own companions in tribulation for being avowedly against all forms in christian worship. None of them wanted a liturgy like the Order of Worship. They would not "allow" its use, as all that the majority report asked for. Some of them could become reconciled to a pulpit directory, but not to an altar service. In fact they

had no place for an altar. Touching the theology of the Revised Liturgy, everything was in confusion of abstract negatives among those who took exceptions to the part which the devil was charged with performing in the matter of humanity under the bondage of sin. At this point Dr. Herman Rust, then a professor in Heidelberg Seminary, and subsequently for four years the writer's senior colleague in the faculty of that institution, came forward in his native modesty and christian amiability and sounded a note which to some extent became the rallying point for such as took to his way of thinking. He spoke in part and in substance the address which he repeated at the convention held the next year at Myerstown, Pa., where according to its proceedings, published in pamphlet form, page 19, he said :

“According to the Mercersburg theology as expressed by the church papers and reviews, there are two spheres. The sphere of nature is outside of the church and the sphere of grace is inside the church. All inside the church are under Christ and all outside of the church are subject to the government of the devil. They hold that an infant born of christian parents is entirely the subject of the devil, and that by the sacramental service it is brought inside of the church. Our theory is that the children of believing, true and faithful christian parents are in a sense inside the church, that is they are included in the covenant of promise. Their theory as I have explained it is the foundation of the Revised Liturgy. At Dayton they set me down as a belligerent, as an enemy of the Reformed Church, because I have opposed this doctrine, but that has not

hurt me much. * * * If the children of believing parents belong to the sphere of nature and are subjects of the devil, like the children of the heathen and the Jews, then no christian minister would have the right to baptize any of them."

Perhaps the most intense feeling aroused by that discussion at Dayton over the theology of the baptismal service for infants was occasioned by Dr. Herman Rust and Dr. Henry Harbaugh. Dr. Rust, in his denial that the children of christian parents are by nature the children of wrath, or under the power of the devil, showed that though he had not enough iron in his blood to tackle and denounce the heresy of the British monk, nevertheless made it manifest that he was possessed of that charity which is disposed to think no evil. Under the control of such sentiment he gave way to the emotions of his own tender heart and spoke as follows: "Who can believe that the little infant sleeping so sweetly upon its mother's bosom, is under the power of the devil? Who could make the fond mother believe it?" To this Dr. Harbaugh arose and exclaimed:* "Mr. President! Is not this synod startled at such Pelagianism and such sentimentalism? What is sentimentality in religion but the placing of human feeling above divine revelation, human feeling sitting in judgment upon God's word? It was this soft sentimentality now vapoing within these walls

* We recall that exciting incident which stamped its impress so vividly upon our memory; and afterwards confirmed the correctness of our recollection by writing to Dr. Harbaugh, who was kind enough to give us access to the notes which he had taken at the said General Synod.

that wrought such sad havoc in the fatherland during the eighteenth century until a large part of Germany was placed under the bondage of a refined rationalism, worse, if possible, than the power of the devil."

Following Dr. Harbaugh, Dr. Nevin took the floor and said in substance what he wrote one month later for the *Mercersburg Review* for January, 1867, p. 58: "Many at least, at the synod at Dayton, could hardly trust their ears, when they heard a professor of theology in the Reformed Church say there openly that he for his part could not go with the Liturgy where it speaks of deliverance of our children through baptism 'from the power of the devil;' he did not believe it to be so bad with the children of christians naturally as that; it was enough to appeal to the common sensibilities of parents (mothers particularly) to prove the contrary! This sounds strange certainly; but it needs only a little reflection to preceive that it is, after all, only the working out of a new point of the same false spiritualism, which finds it so hard to understand or acknowledge, on the other side, the presence of any real objective grace in baptism."

In view of the historical record referred to in the foregoing paragraphs, and in justice to the baptismal service thereby shown to have been brought under a criticism that was either pitiable in its stupidity or contemptible for its perversion of an obviously and clearly expressed doctrinal position of the Order of Worship, let us analyze the service and note its phraseology. Does it teach baptismal regeneration in the sense that its critics would give meaning to that term? Certainly there is nothing in the language itself that

would justify the interpretation of its phraseology or warrant the conclusion that a sacramental ceremony was expected to accomplish anything of or for itself. That "benefits" were expected to be "bestowed" is clearly taught; but by whom? "God on his part." For whose sake? "For the sake of his well beloved Son." How? By baptism, as the efficient source or cause of the blessing conferred? No, but "*through* the sacrament of baptism." By whom? The officiating minister? No, "by the Holy Ghost." And what but the very quintessence of religious infidelity would presume to limit either the power or the prerogative of that same "Spirit of God" that once before had "moved upon the face of the water." (Gen. 1: 2) to bring order out of chaos; and that selfsame spirit to whom Christ referred (John iii: 5) when he was teaching Nicodemus the way of life?

And what does the service call the positive side of that great benefit which the parents are encouraged to "seek" for their children at the baptismal font? It is called "the gift of a new and spiritual life." Deliverance from the power of the devil or the power of darkness and remission of sins is the negative or consequential effect of the "new and spiritual life by the Holy Ghost." It will be observed that the succession from positive to negative is after the manner according to which the power of the heavenly world reveals itself in the creed of christendom. The life of Christ as the ground-principle of the "communion of saints" does not merely follow, but rather actually precedes and brings to pass after its first manifestation and implantation, as a most logical consequence, *the removal*

and therefore the remission of sin. Life destroys death; Light removes darkness; the "strong man armed" is driven out by a "stronger than he." The "palace" (Luke xi: 21) of the human personality is not to be made and left void by exorcism, but quickened, enlightened and cleansed by the coming thereinto of its necessary principle and proper contents, in order to its organic completion and full adornment. Not strictly upon the questionable assumption that the supernatural, like nature, despises a vacuum, but that Christ may be all, and in all. If he who is disposed to throw up his hyper-spiritual hands at a "faithful Savior's" mode of delivering the children (See Heidelberg Catechism, Question 1) "from all the power of the devil," and call it exorcism, let him settle that matter where it belongs—between the devil and himself. And, furthermore, if any are not satisfied with God's way of translating the proper subjects of baptism "into the kingdom of His dear Son" and of thus placing them in the way of salvation, let them cease making a show of what they regard as an empty ceremony and take to the cult of the more consistent Quakers.

6. Some of the terms in the Communion Service. Exceptions were taken at Dayton to two sections of phraseology used therein on account of the alleged heresy underlying them. First, the Consecratory Prayer was charged with hiding a Lutheran spook in a Reformed garret. The objectionable part is as follows: "Almighty God, our heavenly Father, send down, we beseech Thee, the powerful benediction of thy Holy Spirit upon these elements of bread and wine, that being set apart from a common to a sacred and mys-

tical use, they may exhibit and represent to us with true effect the body and blood of Thy Son Jesus Christ." The objectors were neither clear in their own minds nor agreed among themselves as to whether it was consecration or transubstantiation that sought to disguise itself in this consecratory position. The second section of objectionable phraseology was in the first collect of the eucharistic prayer, as follows: "And be pleased now, most merciful Father, graciously to receive at our hands this memorial of the blessed sacrifice of thy Son." Fault was found with this language as something similar to the Romish Mass, so forcefully and unsparingly denounced in the 80th question of the Heidelberg Catechism. Upon these two points the discussion was carried into the inmost sanctuary of the whole christian worship. A new and powerful champion then stepped into the arena of that memorable controversy. Dr. J. H. A. Bomberger seems to have felt that it was now safe for him to represent the opposition to the alleged Mercersburg innovation. Up to that point his time had not come. For a very good and sufficient reason he had taken little part in the disputation over the baptismal service. The beloved brother had not forgotten that he had already placed himself on record in his little book on *Infant Regeneration and Infant Baptism*, pp. 179, 180, 182, as measurably and yet guardedly in sympathy with the doctrinal position of the Order of Worship. In that book he had shown himself as out of agreement with many of his brethren of antisacramental tendencies. Dr. Bomberger had taught and practiced, and with his powerful pen had defended a Reformed Chris-

tian cultus, purer than Puritanism. The following are some of the utterances that helped to make his book such a welcome guest at the homes of little children who had been "delivered from the power of darkness and translated into the kingdom of God's dear Son through the sacrament of baptism which Christ had ordered for the communication of such great grace"—"The Lord chooses to connect with the sacrament of baptism, properly administered, the formal official washing away of the stain of original sin from the infant heart," p. 179. "The third benefit formally secured by baptism is *the present renewal of the nature of the child*," p. 180. "*The germ of a new life is thus planted in the soul of the child*," p. 182.

The above being a part of his record with reference to the office of baptism, the good brother was wise in not helping to pull down the temple which he had labored so hard to erect. But now in the discussion over the office of the holy communion he was free to take part without manifest inconsistency. Hence, the two strong men of the church met upon the floor of the General Synod. Their appearance in the central arena made historic that great theological combat. Dr. Bomberger had no superior in debate. Dr. Nevin had no equal in his masterly knowledge and use of ecclesiastical erudition, and no superior in the symmetry and beauty of christian manhood. With a modest yet mighty sweep of power he brushed away the sophistry of his adroit antagonist and carried the banner of truth to overwhelming victory. In so doing he tore the habiliments of disguise from the legerdemain that sought to juggle with the sacred language

of the holy communion service by attempting to read "memorial sacrifice" into "this *memorial* of the blessed sacrifice" of Christ, as so plainly expressed in the Revised Liturgy.* He unmasked the spirit of that crusade of opposition against the Order of Worship that sought to associate if not identify its form of communion service with "the accursed idolatry of the Romish Mass." He showed that the teachings underlying the order of worship respecting the Lord's supper were essentially identical, in language and otherwise, with the old Reformed doctrine as advocated by Calvin, expressed in the Heidelberg Catechism, and transmitted in all orthodox channels down through all the centuries since the Reformation, until it fell into the mold of modern religious spiritualism which was seeking to take away our Lord, deny the objective force and powers of the heavenly world in the sacrament, and plunge the church of the Reformation into the abyss of pietistic sentimentalism. At that point the beginning of the end drew nigh. The majority report prevailed, and the verdict was recorded in favor of religious freedom. The matter was left for the movement to work out its own logical results. The irenical spirit of Zwingli and the Heidelberg Catechism governed the majority of that General Synod. The curtain dropped upon the memorable scene. The most of those great good men who took part in that discussion have laid their armor down. Their deeds are in history, their souls are in glory, and their works do follow after them.

* For a more full, definite and authentic account of the above noted discussion see *Mercersburg Review*, 1867, pp. 64 65

LECTURE XIII.

CHRISTIAN CULTUS—CONTINUED.

The only question settled at Dayton, so far as majorities have power to settle such matters, was, 1st, That the Western Synod was authorized, in compliance with its own request made at Pittsburgh three years previously, to prepare a liturgy to suit itself. 2nd. That the Order of Worship was a book whose use was "allowed" as "proper" by those who preferred it, until the whole liturgical movement had worked out its results in a logical and untrammelled way. 3rd. That nothing should interfere with the full freedom of worship, to the intent that brotherly love might continue. This action was in accord with the action of the Eastern Synod at Allentown, Pa., 1857, when the Provisional Liturgy was approved as such, by the adoption of the committee's report with a unanimous vote. In that action the mother synod of the German Reformed Church in the United States, after five years of hard work by its committee, consisting of such christian and scholarly men as Drs. Philip Schaff, John W. Nevin, B. C. Wolf, John H. A. Bomberger and Daniel Zacharias, said:* "It is a matter of much satisfaction, we may be allowed to add, that no attempt is to be made to force the liturgy upon the church

* See minutes of the Eastern Synod, 1857, also Mercersburg Review, 1858, pp. 224, 225.

without such general and free consent to its use. The Synod has ordered it to be prepared and published only for *provisional use*." * * * It must go forth among the churches simply as an experiment. Every congregation is left to settle the question for itself." Nine years after that action, the General Synod having in the meantime been organized, the Provisional Liturgy having been revised, and the Western church having been authorized to prepare a liturgy for its own wants, it was presented at Dayton, not as a book to be forced upon any section of the church, but as an order of worship whose use it was thought "proper" to be "allowed" in those churches desiring it as a help in the services of the sanctuary. Such action, it would seem, was equally fair and impartial to all parties, and ought to have been submitted to as entirely satisfactory to all schools of theology and all sections of the church. Such, however, was not the case. Although the matter had been so decided by a clear majority, some would not agree to disagree, with christian forbearance and patience until all could come to a greater degree of unity in the more essential substance as well as form in christian worship. Hence, the historic scene at Marburg was repeated at Dayton. The fraternal hand of Zwingli was rejected, and the irenical spirit of the Swiss reformer was grieved in sorrow and gloomy forebodings of that sad, sad chapter since written in the history of the Reformed Church in the United States.

The underlying, though only partially recognized, question under discussion at Dayton was primarily neither one of theology nor cultus. The real matter

at issue was the question of historical development, expressive in something like the following form: Was God's revelation of himself to man, and through man, fully made and correctly apprehended in all its meaning when the canon of inspired Scriptures had been given to the church, and through the church to the world? The question is not whether christianity can change its essential substance, the truth its eternal essence, or the will of God become otherwise than the absolute norm of all righteous law; but whether it does not belong to the very nature of divine revelation that it should unfold itself in the way of historic development or progressive evolution, both theoretically and practically. The first and governing principle of Mercersburg theology is that the church, as the body of Christ and the embodiment of his kingdom in the world, is organically charged and constitutionally chartered with the necessity of progressive development in order to the fulfillment of her full mission. This doctrine was first injected into American christendom, and offered as a healing balm to much defective orthodoxy by Dr. Philip Schaff, who by its first enunciation in 1845, created no small stir in the Reformed Church and in the land of his adoption. It was the governing principle in all his reading and writing of church history and the keynote to all the music of his voluminous literary productions. It made him the most popular church-historian of the western continent, and opened the door for him into the Presbyterian church and into the confidence of Puritanism itself. In the very prime of his manhood, Dr. Schaff served for five years on the committee appointed to prepare the liturgy which in

its revised form was under discussion at Dayton. Governed by the idea of historical development in the cultus as well as in the theology of the church, Dr. Schaff and other members of the committee were consistent with themselves in preparing and presenting to the church a liturgy in advance of anything that the church had previously had in her best rituals. Development in the life of the church must necessarily carry with it a consequent and corresponding development in dogma and doctrine, which again makes it logically necessary for a corresponding change in cultus and forms of worship. It is only a finished and fossilized orthodoxy that pins its faith to the shrouds of the fathers, and builds its creeds and its cultus upon the coffin-lids of the ages past. If there be no such progress in the human apprehension of divine truth, no historic development in the science of theology, no going on to perfection in christian cultus, no ripe corn in the ear succeeding the crudeness of the blade, then the Mercersburg theory is false in the assumption of an underlying principle which has no existence in truth and in history; and consequently the liturgical party at Dayton was wrong. If, upon the other hand, there is such progress and development in accord with God's great plan of the ages, and constitutionally inherent in the church, necessitating change in the outward forms of christian cultus, the opponents of the Order of Worship were wrong, and cannot become consistent with themselves until they forget the things that are before and press backward into some dessicated form of Protestant orthodoxy, or take to the Roman Catholic Church which repudiates all idea of

organic growth in christendom, and abides forever in the stationary infallibility of her fixed and finished ecclesiasticism.

Whether right or wrong in their views and votes at Dayton, a few of the minority party went home dissatisfied. The most of these were from the East. They were not obliged, according to the action of the General Synod, to use the Order of Worship there and then "allowed;" yet they insisted that others should not be permitted the enjoyment of that freedom in worship which had been so cheerfully and wisely granted to themselves. This dissatisfaction organized itself in the following year, 1867, at Myerstown, Pa., into a nucleus of opposition which for more than a decade of years fanned itself into a contention that helped to mar the peace and hinder the prosperity of our Reformed Zion. It will, however, always stand on history's page as a credit to the western church, and the ministers graduated from Heidelberg Theological Seminary, that not one of their number was present to take part in the questionable proceedings of that assembly. It seems that the spirit of Dr. Emanuel V. Gerhart and Dr. Moses Kieffer, their former teachers at Heidelberg, lingered in their lives like the fragrant breath of the divine Master.

The culmination of the Peace Movement, and the final adoption of the peace compact, or articles of agreement at Akron in 1887, created a new epoch, and started the Reformed Church upon a new period of her history in the United States of America. The adoption of the Directory of Worship made it an *ordinance* for use in her cultus. There was, however, some diver-

sity of sentiment as to whether the Directory was *an* ordinance or *the* ordinance, as a liturgy. To say that the Mercersburg wing of the church was entirely satisfied with the book as an order of worship would be to strain the truth. Some of them felt it was not what they had a right to expect from the logical working out of their premises. It was thought that the cherished principle of their doctrine of historic development of theological science, leading up to a corresponding cultus, had been unnecessarily compromised, if not sacrificed, for the sake of a peace which in their judgment amounted to a mere truce. The compromise, or seeming reconciliation, was, however, no more nor less than what could, or should have been expected. It was just what had been impliedly nominated in the bond of peace movement. The Mercersburg theology had simply adapted itself to the surrounding circumstances or condition of things in the church which had both fostered and "allowed" it. This was nothing out of the ordinary course of the evolution of the life of the Holy Catholic Church. Such adaptation to environments and surrounding conditions has been true of the Gospel itself in all ages. The law of historic development, so zealously contended for by the Mercersburg school, inheres constitutionally in christianity as a system of life and truth unfolding itself concretely in the whole of humanity. As such it is too far-reaching in its operations and catholic mission to be confined to any pent up Utica in the broad and universal domain of the world's comprehensive onflow. This the Mercersburg apostles and intelligent disciples understood; and hence, if any of them failed to

accept the logical situation as brought to its full revelation at Akron, they were simply inconsistent with themselves. Upon the other hand, to the extent that the anti-Mercersburg party refused to accept the Directory of Worship and use it in good faith in the full enjoyment of the freedom authorized and provided for in the rubrics, they were equally inconsistent in crying for peace when there was no peace, in the sense of a positive coöperation and approximate concert of action in the cultus of the whole church. Furthermore, when men in the east insisted upon the continued use of the old Order of Worship rather than the authorized *ordinance* known and to be known as the Directory of Worship, they made themselves heterogeneous yoke-fellows with those who never had had any wish for a liturgy of any sort, because they were controlled by a spirit of separatistic self-sufficiency which claims to have no need of directory or help from the church which is the mother of us all.

At this point it is proper that we pause, and poise ourselves for a moment to consider an element upon which great stress is laid by the school of thought now under review. Mercersburg Anthropology or Psychology must have its proper setting in order to do justice to the distinctive system in which it stands. It has already been shown in Lecture VI that the human soul in the normal exercise of its constitutional functions is subject to the law of both freedom and authority in its mutual interaction and coöperation, to bring out the legitimate product of both its mental and moral activities. Truth in the intellect must be at the same time truth in the will. The soul is created

to be a self-determining power. To destroy or enslave the volitional function of man's wonderful nature would be a violation for which there could be no atonement. Especially is this true in the realm of religion and in the sacred sanctuary of christian worship. Here the chief apostles of Mercersburg philosophy have always shown themselves consistent. According to their view, when not befogged, freedom and authority are seen to complement each other in the high realm of human and christian responsibility. Hence their votes will appear in the light of consistency, under a careful analysis of the motives that prompted them in the exercise of their ecclesiastical franchise. At Cincinnati, 1872, in the Dunn appeal case, they voted for the protection and continuation of the authority of synods and classes and all other properly constituted church judicatories in the matter of apportionments, as over against its abuse by an undue stress laid upon private judgment, in defiance of such authority. At Fort Wayne, 1875, in the Super appeal case, they were on the side of authority in the regulation of theological professors or teachers. On the other hand, the same men then present voted for the greatest amount of freedom consistent with authority in matters touching directly the most sacred relation between the conscience of the individual worshiper and his God. This consistency appears in the records of the 21 years of history of the liturgical question, from Dayton, 1866, to Akron, 1887. At Dayton they only asked for and received what they were willing to grant to others, viz: the privilege of using their own order of worship. At Philadelphia, 1869, they cheerfully-voted to allow

the Western church to use "A liturgy or order of worship for the Reformed church," prepared by the West. At Lancaster, Pa., 1878, after one of their own number had introduced the subject-matter, they all joined to make the sentiment and vote of that General Synod, and of the whole church which it represented, unanimous in favor of a Peace Commission to bring about, as far as possible, a "reconciliation and adjustment of existing differences and difficulties" by devising a plan and creating a sentiment that would guarantee "unity in essentials, liberty in doubtful, and charity in all things pertaining to the church." At Tiffin, 1881, they voted with a great majority of the delegates for the preparation of a Liturgy or Directory of Worship, which it was quite generally hoped would be acceptable to the whole church. At Baltimore, 1884, they helped to make the vote unanimous when it was "Resolved, that the Directory of Worship prepared by the committee of nine and subsequently amended by the commission, be and hereby is recommended for approval" by the classes. At Akron, 1887, they voted with the great majority for the resolution, "That the said Directory of Worship is hereby declared to be constitutionally adopted as the Directory of Worship in the Reformed Church in the United States."

The culmination of the Peace Movement and the final adoption of its measures at Akron, created an epoch, and started the Reformed Church upon a new period of her history in the United States. The adoption of the Directory of Worship made it an ordinance to be used in her cultus. Although the Mercersburg wing was not satisfied at all points with the results of the

Peace Commission, the more intelligent leaders showed their christian sincerity and desire for a full restoration of brotherly love and peace by a cheerful acceptance of the new situation. This course was more readily chosen and pursued by those who were philosophically inclined to take a dose of their own medicine. Their acceptance of the new regime was nothing more than a falling into full conformity with their own psychological teaching respecting the laws of the human soul. Mercersburg Psychology had thrown its banner over the outer wall, inscribed with the announcement that all pure, perfect and acceptable worship includes the mutual action and interaction of all the soul's functions. The emotional, intellectual and volitional functions dare not be forced, but must be permitted to coöperate in acceptable worship. Especially must the will be allowed its full scope of freedom both in fact and in form, subject only to that righteous authority which constitutionally inheres in the full communion of saints. In this combination of freedom with authority the Mercersburg school was consistent in its contention that christian worship includes art in the beauty of its holiness, that christian art must have its place and perform its part in the sanctuary of the Most High. And why indeed should not this comely hand-maid of nature become the vestal virgin at the holiest shrine of nature's God? Moreover, there is just as really a demand for art in prayer as there is in song. There can be no superlative beauty of holiness where confusion rules the services of the Lord's house. Hence the importance of forms when used without arbitrary encroachment upon the proper province of personal

religious freedom, governed by righteous authority, as it is in the full communion of saints. These art-forms have room in congregational singing: why should they not have in the prayers of the worshipping assembly, that the two may be glorified together? If all these provisions are not involved in the Mercersburg principle in such a sense as to be susceptible or capable of working themselves out logically in the free and yet orderly worship of the sanctuary, Mercersburg theology is radically defective, and should be sent back to the foundry for recast. Upon the other hand, it may be added with equal truth that the individual member or worshiper in the Reformed Church who finds himself either unable or unwilling to bring himself up to this bill of rights and requirements had better get himself back to the Plymouth Rock out of which he was hewn.

The duties of the Peace Commission and the implied terms of the peace compact necessitated the revision of the Order of Worship as well as all other liturgies previously used in the Reformed church. After long, patient and prayerful consideration and work, the commission brought forth the Directory of Worship. As to its general outline this book is patterned after and based upon the system of theology and cultus that peculiarly characterized the first or Provisional Liturgy, produced by the eastern church and subsequently so modified or revised as to become the Order of Worship. In this last revision by the Peace Commission the Directory omitted the table of Scriptural Lessons, the Evening Service for the Lord's day, the Service to be used at sea, the Service for the reception of

Immigrants, and the Canticles, Psalms and Ancient Hymns.

The Declaration of Pardon and the Gloria in Excelsis are omitted from the morning service for the Lord's day. The texts of the Gospels and Epistles for the Sundays in the church year, though retained for use, are not printed. This change, however, was made to reduce the volume to a more convenient size. In the service preparatory to the communion the litany is omitted, the confession modified, and the declaration of pardon changed to a declaration of comfort. In the Holy Communion the special service is changed to the regular service of the Lord's day until the end of the sermon. The first collect following the consecratory prayer was modified in its phraseology to ease the tender sensibilities of that class of good brethren who had taken exceptions to the old form at Dayton, 1866; and all the following collects in the eucharistic prayer down to the last one immediately preceeding the Lord's prayer, were omitted. To the thanksgiving prayer, following the communion, was added optional prayer, consisting of scriptural quotations and other expressional forms of gratitude.

In the service for Infant Baptism the Directory omits "the power of the devil" and all the rest of the phraseology so objectionable to those who do not believe that God can or does grant the child a new and spiritual life by the Holy Ghost through the sacrament of baptism. It also omits the form for the private baptism of children. The service for the ordination of ministers is so changed as to permit the candidate for heavenly ambassadorship to aver that he "desires

and expects to receive through the laying on of hands official authority for the sacred office, and trusts in the grace and aid of the Holy Spirit that he may rightly discharge the duties of his high calling." The above modified form is substituted for what was originally included in the Ordination Service as previously set forth in the Order of Worship.

In the service for the Ordination of Elders and Deacons, the address to the candidate is so modified in the Directory of Worship as to omit much in the Order of Worship designed to impress with a sense of the supernatural element in the office with which they are about to be invested, as well as the true conception of apostolic succession as holding in the truly catholic and historic church as the body of Christ and the very embodiment of his kingdom in the world and in which there are "rights and powers, duties and responsibilities, flowing from that jurisdiction in his church as the fruit of his glorious resurrection, and which is to be regarded as a new order of life and power in the world, extending with unbroken succession from the day of Pentecost onward continually to the end of time."

The services for the Burial of the Dead are somewhat abridged in the Directory of Worship, though not materially changed. So also is there a commendable abridgment of the service for the dedication of a church and for the consecration of a burial ground. The order of scriptural readings for the family according to the church year is retained in the Directory without material change. The number of forms for fam-

ily prayers is quite considerably and very properly reduced.

Upon the whole the changes made by the commission, approved by a constitutional majority of the Classes and proclaimed by the General Synod at Akron, 1887, as an ordinance of the church, were not such as to change the essential character of the Order of Worship, although some of the changes as seen from the writer's point of view were unnecessarily radical and seemingly uncalled for. Indeed, some of the modifications come dangerously near mutilations, when seen through any organ of vision except that most excellent gift of charity without which all our worship is an abomination before God.

Whatever has been heterogeneously incorporated in the Directory as foreign and out of tune with the Mercersburg conception of christian cultus, and whatever may have been omitted therefrom as belonging to the system represented by the Order of Worship, the church year has been permitted to retain its place as the opening key to the Mercersburg idea of the christian sanctuary and the governing principle of the order and organic wholeness of the services that annually and perennially encircle the holy shrine. Moreover, as the systematically arranged services of the sanctuary are regulated by the church year, so the latter is itself governed by the objective and supernatural mystery of the heavenly world, which has become a present reality in time and space by virtue of the incarnation and the perpetuation of its force and fruit in the church alway to the end of the world.

LECTURE XIV.

MERCERSBURG CULTUS.—CONCLUDED.

As already stated in the volume of this book the meaning and significance of the Order of Worship outlined in the church year grounds itself in the glorious mystery of the Holy Trinity, the revelation of which moves forward historically in and through the theanthropic manifestation of the infinite and the divine, to and through the finite and the human in the great "mystery of Godliness, God manifest in the flesh, justified in the spirit seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

The order of the church year assumes that the incarnation of the son of God is not a mere fact or factor in the purpose of God spending its force and ripening its fruit in the science of theology or in some doctrinal scheme to be accepted by man; but a concrete historic reality moving on in the full sweep and to the full unfolding of its heavenly power, passing into the ethical and volitional aptitudes and constitutional functions of human nature, inspiring and begetting that worship which is ordained and destined to go on toward perfection until the tabernacle of God shall be with men in its most superlative glory.

It is not unqualifiedly correct to say that the church year is ruled by the leading festivals observed therein.

True, these are cardinal points in the ecclesiastical calendar. They help to shape the traits of its character and modulate the successive tones of its varied seasons, even as the intervening seasons serve to connect these festivals with each other in one comprehensive whole by a wisely mediated transition from one to another; but all of them and all together are governed by that pattern in the holy mount which is nothing less than heaven's order of unfolding the mystery of divine revelation, so majestic in its movement from the first advent of the Son of God, through Christmas, Epiphany, Easter, Ascension, Pentecost, and onward with unbroken continuation until he shall come again in the greater glory of his second advent to take his ransomed people home.

In full accord with the foregoing paragraph, as well as suggestive of the leading thought therein, is the following quotation:* "The objective mystery of the divine revelation in Christ Jeuss, as apprehended by the faith of the church, determined it (the church-year) just as the reality of Christ's historical presence in the world necessitated the general order of the Gospels, moving on as they do from the annunciation to the birth and circumcision and baptism, and temptation, and suffering and death, and resurrection, and ascension, closing the grand services only to open the way for a consequent pentecost; and just as the same all-controlling mystery, finding a primal authentication

* From one of the articles of Dr. Elnathan E. Higbee in the *Mercersburg Review*, 1870, p. 135. Dr. Higbee was one of the best informed and most authoritative writers on the *Pericopes* of the last century.

for itself among men in the response of Peter's faith "Thou art the Christ," and expanding therefrom, and following its own logic not of flesh and blood, necessitated the sublime order of the creed; just so the self-same mystery authenticated its presence in the cultus of the church, making it *Christocentric*, and controlling the sequence referred to, in service and in lessons, as a part of the same grand and heavenly harmony."

Men who have no faith in the holy catholic church as the body of Christ and the embodiment of his kingdom, replete with heavenly powers in the world, are not able to fall in and proceed along the line of a systematic apprehension of the truth as set forth under the foregoing view.

They erroneously assume that the great head of the church has planned and set forth in the holy scriptures all forms proper and necessary to be observed in church government and christian worship to the end of time. Hence they fail to see that the Redeemer's bride, though governed by the written Word, as the charter of her liberty and documentary credential of her authority, is constitutionally ordained to proceed under the power of the highest, the illumination and direction of the Holy Ghost, to arrange such an order of worship as may be best adapted to her necessities, and most conducive to the more full communion of all saints in edification, prayers and praise.

The holy scriptures served to supply the church with rich material in both Gospel and Epistle lessons, the Holy Ghost endued her with power and endowed her with authority to organize that material into an order or worship, including the most appropriate and in-

structive scriptural collections, the most comprehensive and suitable collects, and the most exalting forms of praise to be used in her frequently recurring sanctuary services. Such being the case, it would have been strange indeed had she neglected or refused to formulate such a service "for the perfecting of the saints, for the work of the ministry and for the edifying of the body of Christ." The church was commissioned to teach all nations. Can she then with impunity neglect to teach her own children? This teaching she cannot do by leaving them as individuals to compile collections or read irrelevant portions in a haphazard way. There is neither necessity nor excuse for such travesty in the sanctuary of the Most High God.

The Mercersburg conception of christian cultus has no sympathy with such jumble of pious discord and incongruity. Its God is not a God of confusion, but of "order as in all the churches of the saints." In this particular, Mercersburg is essentially in accord with the most orderly part of the church in all ages. It is not viewed as unwarranted presumption for the church to regard herself as in her very constitution and mission in the world endowed with authority to consult the architectonic taste and exercise the architectural genius of her faith in the construction of such a system of worship as that given in the order of the ecclesiastical calendar.

When the church-year is observed in the Sunday services of the sanctuary, even though it be with the greatest possible liberty consistent with order, there is less danger of the ministers flying off tangentially

into one of the many forms of pulpit sentimentalism so common in this age of religious eccentricities. Conformity with such an order of service prevents the preacher from becoming a pulpit jumping-jack. There is less temptation to sidestep the truth and keep step with the music of self-exhibition and the ragtime music of the devil's hornpipe. The leading thought, running like a golden thread through both the Gospel and Epistle lessons for the day, is indicated in the Collect, and will suggest to the intelligent faith of the preacher some appropriate text and theme deducible therefrom, which will again suggest a sermon or treatment true to the Gospel for the day, and at the same time adaptable to the condition of the congregation, true to the occasion and true to the season in which it has its setting. There is no need for anything arbitrary or enforced in such an order of worship. The church year, like the church herself, is holy and catholic. It is adapted to any and all possible environments. It contains nothing and encourages nothing that interferes with the fullest enjoyment of legitimate individual freedom, but rather secures that freedom which Jesus doth so freely give to all who are satisfied with the liberty which is consistent with law and order.

Viewing the matter from the Puritan standpoint, Protestants claim to be justified in safeguarding their personal religious freedom to worship their God according to the capricious dictations of their own individual judgment. Even some of the Reformers looked with suspicion upon everything that came down through the middle ages, bearing anything like a resemblance to the stamp of popery. While the gen-

eral cycle of the church year, with some of its festival seasons, was retained to a considerable extent in the Reformed churches, the pericopes did not find a cordial welcome into all of them. Calvin looked upon them as "silly selections made without judgment." This view of the great Genevan reformer seems to have been as indelibly impressed upon Presbyterianism as the doctrine of arbitrary predestination. To some extent the same was true in some of the German Reformed churches in America. Destitute of proper discernment, and failing to make a proper distinction, some opposed the Order of Worship out of a fear that they would be again "entangled in the yoke of bondage." They contended for their own conception of freedom in prayer. For this, among other reasons, the Myers-town convention was called, 1867. How unfortunate it was for themselves as well as for the peace and progress of the church that those zealous brethren were either unwilling or unable to see that the Order of Worship was well designed to foster and secure full freedom in both private and public worship.

As the system of christian cultus advocated by Mercersburg makes room for and leads up to that freedom in prayer which is consistent with truly evangelical authority, so does it also help to lead on to that spirit of almsgiving and good works which binds them together as incorporate parts of christian worship. This is not now the case generally in our anti-liturgical congregations and denominations. As in the pre-reformation age, there is at present a drift in the direction of works which are in no proper sense consequentially related to faith. Instead of working by love,

their faith tries to love by works. Much so called church-work is so emphasized as to relegate faith into the back-ground of mere opinion or belief. Works are made to precede faith. Thus the order of the Heidelberg catechism is reversed, and the commandments are substituted for the creed. Many seem to forget that cultus is not an outworker of salvation, but a most reasonable service fitly framed together by that which every joint supplieth, in which salvation is completed in us and communicated to others.

As in God's method of promoting human salvation cause is placed before effect and action before reaction, so in the church year. It is so arranged as to be constitutionally divisible into two great complemental parts. The transition or turning point from the first to the second division is on or about Trinity Sunday. In the first part of the sacred calendar we have passing before the vision of our faith the objective facts of God's revelation of himself to us; in the second half we have the subjective, in the sense that we, under the outpoured Spirit's power, come to have a growing apprehension of that objective revelation, and find ourselves lifted up into that new heaven wherein dwelleth evangelical righteousness. In the first, God primarily comes to us; in the second, we begin to spread our wings for a heavenward flight. In the first, God speaks to us; in the second, and under the power of a perpetual pentecost, we speak to him and to the world with cloven tongues as of pentecostal fire. The first exhibits primarily God's revelation of grace to man; the second is primarily the set time for Zion's sons to roll back to heaven their responsive anthems of gratitude to Him

who first loved us. Hence the selection of the Epistle lesson for Trinity Sunday from Rev. iv. The door had been opened in heaven, or into heaven, and through that open door the celestial trumpeter talked out and down, as never before, saying: "Come up hither and I will show thee things that must be hereafter." Hence also the collect for that day: "O God, the Creator and Savior of the world, who hast made thyself known in the work of man's redemption, as the mystery of the ever adorable Trinity, Father, Son and Holy Ghost, Three in One and One in Three; reveal in us, we beseech Thee, the full power of this faith, into which we have been planted by baptism, that being born of water and of the Spirit, we may by a life of holiness be formed into thine image here, and rise to thy blissful presence hereafter, there to join with the song of the seraphim in praising Thee, world without end. Amen."

The above collect for Trinity Sunday, the turning or transition point in the church year, very properly starts with a recognition of both the "Creator and Savior of the world." In other words, it recognizes the twofold revelation which God has made and is making of himself in the natural world as Creator, and in the supernatural realm as Savior. "The work of man's redemption" is the key that unlocks the meaning of the mystery of man's creation, to the intent and extent that the two may be glorified together, even as they now begin to join in one universal response of praise which is to continue "world without end."

It may be further remarked that the two revelations referred to above are in marvelous harmony with

each other, both in their constitutional responsiveness, and in their mutual coöperation. There is but one song, viz: that of "the Seraphim," in which all the choristers of the universe join.

"Through all the compass of the notes it ran,
The diapason closing deep in man."

If we make a careful and scientific study of the forces, laws and processes of nature, in her vast expanse and great variety, we behold a reaction, or a twofoldness of action in almost everything. In the world of physical forces we observe sound and the echo thereof; absorption and dissipation; radiation and reflection; repulsion and attraction; centripetal and centrifugal direction; involution and evolution; decomposition into elements and recomposition into organisms, especially of the higher vegetable and animal. In these there is a marvelous illustration of the truth of the proposition now before us. Take the growing tree. How the life flows out from the heart and up in the sap until the leaves and fruit appear; and as the sap-life returns again from the surface to the center, from the branches toward the roots, the leaves and the fruit cast themselves down at the base of the trunk in the unconscious antiphons of gratitude. Take also the living human organism so wonderfully and yet so purposely framed and constituted. How the life in the arterial blood flows out from the heart to every capillary in every member, and then back again through the venous channels to the place of beginning, as if to bear back to its source some resemblance of gratitude for benefits received.

What has just been said of the responsiveness in nature is equally true of the supernatural, acting and reacting in the constitution of the heavenly world, embodied in the church and permitted to some extent to manifest itself in the observance of the church year. Christianity does not consist exclusively in what God has done and is doing for us; neither is it merely what we do for him. The two are joined together in the holy bonds of everlasting wedlock. The objective and the subjective in the religion of Jesus Christ complement each other in the union of one organic and comprehensive whole. Hence the grand and universal antiphon, sounding out and resounding between heaven and earth and through the movement and counter-movement indicated and perpetuated in the proper use of the ecclesiastical calendar, may be regarded as the archetype of all true antiphonal service in the christian sanctuary. There is room for the responsive in the services of the church because earth was intended to be responsive to heaven, because the finite is responsive to the infinite, and because man can never rest until the human heart throbs itself back to the bosom of God. Let the angels of grace continue to come down and the messengers of gratitude continue to ascend through the mediation of the Son of man. John i: 51.

Mercersburg cultus assumes that true worship makes or leaves room for responses. Much of Old Testament worship was prevailingly of this type. The inspired Psalms were a part of the ritual of the Hebrews. Here as elsewhere we find their sacred antiphons. In their best devotions, "deep answereth unto deep."

These confessions, prayers, and hymns of praise are generally in the responsive form. Especially is it true of the 148th Psalm, which is one of the finest antiphonal contributions ever added to the volume of sacred literature. So in the early or ancient christian church. Simple, though somewhat seemingly monotonous, chants meet us as we retrace the history of the middle ages. The Ambrosian hymn and the Gregorian chants come echoing down the aisle of christendom's great history. One sad defect in the Roman Catholic Church before the Reformation, and one great need for the Reformation, was that the people were allowed but little part in the worship of the sanctuary. The Reformation began to restore these inalienable rights of the laity. When evangelical truth reopened her mighty thunders from the written word, the emancipated children of the truth, the laity of the church, opened their responsive lips:—"Let the people praise Thee, O God; let all the people praise Thee."

In the advocacy and defense of the responsive element in liturgical worship, Mercersburg cultus was met by the plausible objection against the use of forms in prayer. This objection was urged upon the assumed tenability of the position that forms hamper rather than help the soul that would worship in spirit and in truth. Mercersburg replied that there should be the greatest possible quantity and highest possible quality of freedom in all christian worship, but raised the question as to what constitutes true freedom in the worshipper. Is it for an individual to follow his own whimsical feeling and fancy? Is not such action in danger of becoming arbitrary in its demands, and enslaving in

its effects? The freedom of the individual is his privilege and power to act according to the law of his normal being, even as that is governed "by the law of the spirit of life in Christ Jesus," which alone makes him free from the law of caprice. It is one of the laws of the normal human being that no man liveth unto himself, or by himself; and as christian worship is essential to normal human being, no man can attain to his normal estate except as he conforms to this higher law. To be a christian a man must live in the communion of saints, give alms in the communion of charity, and pray in the communion of worship. In such communion there is freedom. Out of it there is bondage to the tyranny of false individuality. We read in the Bible of but one man who "prayed thus with himself," and he was an unjustified Pharisee.

Mercersburg cultus is furthermore consistent with itself in its claims and concessions, that there are times and circumstances in which the human spirit moves freely with intercessions too deep to find utterance in strictly liturgical forms. There are times and conditions when prayer, according to its own law acting in harmony with God's more general law, expresses itself in

The simplest form of speech
That infant lips can try.

It does not, it cannot wait for those

Sublimar strains
That reach the Majesty on high.

The scriptures, as well as the entire history of divine worship, abound in such pious ejaculations. Job

prayed: "Oh that thou wouldst hide me in the grave." David said: "O my God, my soul is cast down within me." Daniel prayed: "Oh Lord, hear; Oh Lord, forgive; Oh Lord, do." Jonah did not have his liturgy with him when he cried "out of the belly of hell," and learned that "Salvation is of the Lord." And St. Paul, though he insisted upon the importance of "holding fast to the form of sound words," was probably obliged to draw upon the vocabulary of his private order of worship before he could prevail upon divine grace to extract the thorn from his flesh.

It should always be remembered, however, that the knowledge, power, grace and elegance placed at our command in composing impromptu prayers are largely the fruits of our sympathy with the use of sound liturgical forms. The ejaculatory prayers already quoted from the Old and New Testaments do not show any abrupt departure from scriptural and old liturgical phraseology. Many of the short prayers of our Lord, as well as many of his devout sayings, were in the language of the Hebrew ritual. His last petition on the cross was in the language of the fifth verse of the thirty-first Psalm. It can furthermore be shown that the language of the Lord's prayer was nearly if not all drawn from Old Testament phraseology. And certainly the disciple is not now above his Master. If Jesus found liturgical enrichment in a proper familiarity with sacred forms of speech, is it not possible for us to be benefited by following his footsteps in seeking after and holding fast to the form of sound words? By so doing we will find our souls developing along better lines of extemporaneous prayer. On the other

hand the minister, or the man who is too smart and separatistic to learn from the accumulated wealth of a devout past, will find himself dwarfed and deformed in his own bungled individuality.

The Mercersburg school of christian cultus holds and teaches that liturgical worship is not the same as ritualistic performances. True liturgical service is *of, for* and *by* the people. Ritualism deals primarily in religious ceremonials rendered *at, to* and *before* the people, and often for the purpose of calling forth their admiration, rather than their devotion. Had the above distinctions been clearly made and kept in view there would have been less confusion in the Reformed Church during the last half century of her history in this country. Mercersburg cultus is well designed for, and aims to promote that worship in the beauty of holiness in which all the people are challenged and permitted to have part. That which is really beautiful in itself needs no outward adornment. It is for all, opens the door to all, and makes it possible for all to have part. It secures the freedom of the child in the very bosom of the mother's fostering care and parental authority. It is sublime in its simplicity and simple in its sublimity.

Neither does the general order of worship incorporated in and represented by the Revised Liturgy pretend to be constitutionally similar to anything found in either pre-or post-Reformation literature. Dr. Nevin was very candid in his statement upon that point. He showed his sincerity of soul and purity of purpose in his efforts to have it distinctly understood on the part of its opponents that the Order of Worship was

designed as an advance upon anything previously given to the church. It was sincerely offered as an outgrowth of Mercersburg theology. In the *Mercersburg Review*, 1867, p. 24, he says: "Had the book been a mere pulpit liturgy, a collection of dry forms for the use of the minister in the usual style of such mechanical helps, it would have called forth no such virulent opposition. But it was something altogether different from that. It carried with it the spirit and power of a true altar liturgy; and in this character it was felt to involve, not simply a scheme of religious service, but a scheme also of religious thought and belief, materially at variance with preconceived opinion in certain quarters."

The order does not incorporate the same pericopes, and just as they were included in any of the ancient lectionaria or collection of scriptural readings; neither are the more devotional forms just the same as those found in the Zurich, the Palatinate, or the Maier liturgies. It is something different in construction and use. It is the logical fruit harvested along the general line of historical development in a living and growing church. Why indeed should not such fruit be expected from the garden of the Lord's house, in the form of liturgical enrichment, as well as from any other department in God's great diversified field of christological unfoldment, where ecclesiology and sociology and the entire sisterhood of christian sciences are cultivated toward their highest possible perfection?

LECTURE XV.

MERCERSBURG SOCIOLOGY.

Sociology is among the last to take its place in the family circle of religious sciences. Its principle, however, is as old as Adam's race. It was in the world, yet the world was slow to know it as a branch of science. Men were social beings before their social nature began to make its ways known unto Moses and its acts unto the children of Israel. The vital principle ordained of God to shape and govern the social relations of mankind was floating in the blood of the race long before Hesiod harped or Sappho sang. The Creator emphasized the importance of that principle when he announced that it was not good for man to be alone. Born in and with the human race, with the development of the race it has been coming down the aisle of the ages, and will continue to unfold itself until it becomes scientifically and practically conscious of itself in the universal brotherhood of man.

The development of the true social idea has been one of the slowest movements in history. The social spirit did little more than vapor within the dormitory walls of a drowsy, dreamy world, until it was awakened as from a morbid state of repose by the French Revolution, when political disquietude, domestic anxiety, and general social anarchy aroused it into a dawning consciousness and disconcert of action. The revolu-

tionary tactics of Robespierre, the intolerable tyranny of aristocracy, and the terror of the guillotine, quickened the conscience of the more considerate part of the public, until it found its representative in Saint Simon, who after an effort to reorganize society upon a more sociological basis, left the work to his disciple, Auguste Comte. In 1852 Comte wrote on various phases of sociology from a political standpoint until he had stirred the spasmodic French people into a new commotion. After that socialistic movement had largely spent its spasmodic force in France, it crossed the channel into England and found an advocate in Herbert Spencer who, in 1876, wrote as a social evolutionist. During all these years the movement made slow progress.

During the last half century the discovery of new elements in the social problem helped to accelerate the movement towards a more thorough and satisfactory solution. Among these elements were: 1st. A clearing of the conception and an enlargement of the scope of civil liberty. *Magna Charta*, though seven hundred years old, had never been able to assert its rights until transplanted from the old despotic soil of Europe to flourish in the more salubrious air of the North American Republic. 2nd. The Protestant apprehension of religious freedom. Protestantism, as enjoying and exercising its chartered rights in America, helped to deepen the popular conviction that all men have an inalienable right to the tree of life, liberty and happiness, prophetic of the fact that only when this right is generally claimed, asserted, and conceded, can the leaves of the tree, standing in

the midst of the social paradise of God, be successfully applied for the healing of the nations. 3rd. The general spread of evangelical christianity enlarged the conception that all men were alike dear to a common Father, and that consequently all are to be considered free and equal in the rights of a common brotherhood. 4th. The rise of Mercersburg Christology in the middle of the last century, with its Christocentric principle of differences in equality, and unity in diversity. This distinctive school of thought began to teach, as never taught before, in the same scientific sense, that in Jesus Christ there is neither Greek nor Jew, Barbarian nor Scythian, bond nor free, pauper nor prince, but that Christ as the generic man is all and in all. 5th. This new mode of apprehending the old central truth of the ethical and social universe has greatly helped to deepen the growing consciousness of the intrinsic dignity of human personality, the consequent duty of self respect, and the glorious destiny of God's true nobleman.

Consequent upon the discovery of these additional elements in the social problem and of these new agents at work in its solution, sociology, as an advancing science, has made progress in the right direction. Better still, it has changed its base of operations. The present trend of its more hopeful progress is toward the christocentric principle as first distinctively, though not, as to its details, announced by the Mercersburg school of thought. It is only of recent date that it was, as such, made a distinct feature in the course of study in Franklin and Marshall College and in the Theological Seminary located at Lancaster, Pa., as in

the line of succession to Mercersburg College, where the seeds of Christian Sociology were sown by Dr. Frederick Augustus Rauch and Dr. John W. Nevin, while Comte and Spencer were projecting the shadows of their illusory humanitarian dreams into the darkness of general social chaos.

Dr. Rauch already in 1840 wrote:* "The only power left to remove national enmity and produce peace among all nations is the Christian religion which teaches us to 'love all men.' * * * We may love every one whom we meet, and take an interest in every nation and tribe of mankind on the face of the earth. This is the spirit of Christ and ought to be the spirit of every man. The general possibility of loving all men becomes a duty, and this duty is the crown of all pathological inclinations. It commences with sexual love; it passes over to connubial love, and refines itself still more in paternal and filial love, in fraternal, family and national love, until it appears in its highest beauty in love to all men. The model of this love was Christ who, persecuted by all, by the Jews, and the Romans and Greeks, surrounded by malice, voluptuousness, faithlessness, standing alone in the midst of enemies, *loved all and hated none.*" If Dr. Rauch could write in that vein as a mental philosopher, what rich truths might have dropped from his pen if he had lived to complete his contemplated work on ethics, as a stepping-stone into the more holy temple of social philosophy.

Although Dr. John W. Nevin wrote very little, bearing directly or immediately on sociology as a science,

* Rauch's Psychology, p. 331.

the christocentric power in the world by virtue of the incarnation, was, under his view, the governing principle in and over all the relations of social life. This is seen in the background, in the lines, and between the lines, of all his writings which bear even remotely upon the law of family life, the church, the state, and society in general.

Dr. Theodore Apple, Prof. in Franklin College, wrote: "The true principle of social science and social progress is to be found in Christianity. It exists there not as an opinion, a speculation, or an abstraction; but as a fact, a power, in the person of Christ, which serves not only as a directory or guide to human progress, but as a new force brought to bear on history, in all respects, comprehensive enough and sufficient of itself to give society the needed impulse in the right direction.*

Prof. Thomas G. Apple, D.D., of the Theological Seminary at Lancaster, Pa., in his Introduction to the Study of Ethics, says: "As we treat ethics in its social aspect as well as related to the individual, it underlies all departments of social science, the ethical constitution of social economy, in the family, the state and society generally. * * * Especially does its importance appear in the general subject of *Sociology*, which is coming to be studied in a scientific form more than formerly."*

Rev. A. S. Weber, D.D., in his *Jesus Christ the Great Reformer*, wrote: "Witness, moreover, the benign power exerted by Christ and his teaching upon the relations subsisting between man and man. When

* Mercersburg Review, 1870, p. 255.

Jesus was born, vast multitudes were in the bondage of slavery. Upon these the haughty temper of their masters perpetrated terrible cruelties. Behold now what Christ has wrought! The legal and social status of these multitudes has been changed. The lofty wall which seemed strong enough for all ages to separate the classes, has yielded to the leveling, equalizing power of the Gospel. * * * And so his reforming work goes constantly forward. It runs like a streak of life and glory through the ages. What he undertook is not yet fully accomplished. * * * Christ must continue his reforming work still further before the evolution of history shall result in perfected society. The past of this process is full of hope and promise for the future. His sovereign rule and authority will ultimately find universal acknowledgment, and there in the new earth and new heaven wherein dwelleth righteousness, men shall be like Christ, pure in holiness, vital with love, and his reforming work will be fully realized."†

The Rev. A. T. G. Apple, now Prof. in Franklin and Marshall College, in his good paper on Christianity and the Present Industrial Order, when touching on the border-land of sociology, says: "Christianity will not join with unbelieving socialism in glorifying present well-being as the only thing with which we have to do, and it refuses to cease intoning its messages of another world where there are treasures to lay up; but it does not follow that because it rejects unbelieving socialism, it does not believe in and teach Christian social-

* Reformed Quarterly, 1890, p. 16.

† Reformed Quarterly, 1892, pp. 404, 406.

ism, in which all creature comforts have their proper places, sanitation, ample remuneration of toil, sufficient healthful recreation, the comforts of science and the joys of art—in short all the best things of civilisation and refinement. * * * And here more than any where else Christianity goes beyond its teachings in that it furnishes not only the diagnosis but the cure. It says with the voice of divine authority that the example of the great Founder must become the rule of every life. Not only are men to follow this example in finding a *modus vivendi* with one another, in founding the fraternal community, or in their attitude toward worldly good; but they are to follow the example of Christ in the sublime self-renunciation in which he was willing to make the supreme venture of faith and love when he lived according to what he saw to be right in the face of the world's sin, without waiting for men to go along with him."*

Yet, although this Christo-social sentiment was quite generally entertained and expressed among the teachers, writers and scholarly adherents of the Mercersburg school, there had been no effort made before about the last of the nineteenth century to produce anything like a system of sociological science. About that time Dr. William Rupp, Professor of Practical Theology in the Theological Seminary at Lancaster, began the preparation and delivery of *A Course of Lectures on Sociology*. As a theologian, philosopher and a close student of current history in the political and industrial world, he was well fitted to undertake the task. The manuscripts of those lectures are well worthy of a place they

* *Reformed Church Review*, 1905, pp. 192, 193.

now occupy along side of the unpublished works of Dr. Henry Harbaugh on Dogmatic and Practical Theology in the Historical Museum at Lancaster, Pa.

In the introduction to his *Christian Sociology*, Dr. Rupp limits himself to the proper scope of his undertaking as follows: "What we propose to do in this course of lectures is not to present a complete science of human society. That would be a task far beyond our ability. And the accomplishment of it would also surpass the limits of our time. In fact, such a treatment of our subject would require many volumes; for it would have to embrace an account of almost everything that is of interest and importance in the life of man upon the earth. Nor do we propose to present a treatise on social ethics. Such a treatise in a complete and systematic form would likewise transcend the limits of our time, even if we had the ability to produce it. A treatise on social ethics would have to embrace a discussion, in the light of ethical principles, of all the relations and functions in society."

Dr. Rupp's treatise assumes first of all that society exists, and that it needs neither construction nor reconstruction in any sense that would make it answerable to some idea other than that after which it is to be patterned, as to its constituent elements, functions and eternally ordained destiny. He would not attempt to reorganize humanity by legislation or otherwise. Humanity is an organization, or rather a real concrete organism, which can never be changed either as to the substance of its being or the laws of its normal existence. The only radical change that human society needs, and the only transformation that hu-

manity can undergo, is a metamorphosis wrought by the radical elimination therefrom of the foreign element of sin, which, however, is no essential part thereof. This can be rooted out neither by reorganization nor by reformation; but by that supernatural power of regeneration, made possible by the great mystery of Godliness, God manifest in the flesh.

Dr. Rupp's limitation of his treatise to a narrow margin of space left no room in his very valuable course of lectures to notice the growing number of supernumerary organizations in the general constitution of the social world. Had he been spared to enlarge his work, he doubtless would have noticed the fact that society is becoming overburdened with a multiplicity and multiformity of organizations, and that the church especially is suffering at this time with a superabundance of orders and organizations. They range from the church-guild to the cradle roll. In all candor, it is submitted whether pure and simple christian Sociology does not call for a halt in this modern excess of riot. To use the language of Prof. A. V. Hiester, in his introductory article on Cotemporary Sociology, "These are eddies and cross-currents that confuse and mislead."*

There are also organizations in the world's general social system more directly under the reigning power of sin and its consequent hallucinations. These cannot for one moment be tolerated by the intelligent advocates of sane and sound socialism. Communism, anarchism and nihilism are very hard to cure, except in the chair of electrocution or the madhouse. These

* Reformed Church Review, 1908, p. 95.

are described by our lecturer as follows: "The communist believes that the appropriation of any part of the products of nature or of labor by the individual is a violation of the divine law of society, and that it will not be possible for society to be in a state of well-being until this violation shall have ceased. The remedy which communism proposes for the ills of society, then, is exceedingly radical and drastic. It contemplates nothing less than the subversion of the existing social order, and the subsequent erection of a new social structure. Nihilism and anarchism propose to be simply preparations for the new communistic society. They propose to tear down the present individualistic state in order to make room for the new socialistic state." * * * "Now, against this communist scheme it may be said, in the first place, that it is impracticable. It may look well enough in romance, but it is totally unsuited to the reality of the world. It is not without reason, therefore, that the communistic program has so often been advocated in fiction. Utopia may look well as an ideal social picture, but Utopia is nowhere. The picture never has been and never can be realized."

Mercersburg Sociology is somewhat noted for the emphasis it lays upon the importance of the institutions which, while they are ordained of God, nevertheless ground themselves in the comprehensive social organism of humanity. These are the family, the state and the church. The first two of these differ from the last, in that they spring from the general social system of the world, while the latter partakes more of the nature of the supernatural, and serves more directly

in the solution of the problem of the moral universe.

The family is not held to be divine in the same sense that that attribute is predicable of the church. As one of "the subordinate spheres into which humanity suborganizes itself" the family has prominent position in all sound and comprehensive treatises on sociology. "It is a divine institution in the sense that human nature is so constituted in virtue of its divine creation that it is a necessary consequence of humanity's evolution." "The monogamous family is in accordance with the divine idea of human life." The end of the family is the propagation and moral development of the race in the most normal and sanitary way possible under the dominion of sin. Occupying such a position, the family is the cradle of social sanctity, the gem of social beauty, and the Gibraltar of social strength.

Our lecturer defines the State as follows: "Government is essentially a divine institution. But it is divine not in the sense of being an immediate divine establishment, but in the sense of being a necessary growth on the soil of human nature as God originally constituted it. God has so constituted human nature that in its historical development it must necessarily give rise to the constitution of the State and to the formation of government. Government might, therefore, be said to be a human institution at the same time that it is divine. And St. Peter, in fact, uses language which implies this idea. "Be subject," he says, "to every ordinance of man for the Lord's sake." 1 Peter, ii: 13. "Man can be man only in society. The individual can develop his powers of body and mind

and be what the idea of mankind requires, only in connection with other individuals joined together in an organic whole by some common bond. The form of that bond is the State; and the organizing principle is the social instinct which is a part of the constitution of human nature."

From this standpoint our sociologist institutes an inquiry into the functions and duties of the state, to give either regulation or remedy in the matters of social, physical and moral well-being of the people, sanitation, monopolies, capital and labor, popular education, taxation, tariff, temperance, predatory wealth, and pinching poverty. A few samples quoted from his lectures on the general subject will suffice to give a general idea of his views as to the state's duty to the individual members thereof.

On the functions of the State in general: "It is the function of the state positively to care for the physical and moral well-being of the people; and to this end it should perform any offices which the people cannot so well perform in their individual capacity. The state exists not merely for the purpose of affording a theatre on which the people may work out their happiness by their individual effort, but for the purpose of securing combined effort in the attainment of ends which would be otherwise unattainable. It is the duty of the government not merely to protect the life, liberty and property of the citizen, but to assist the citizen himself in developing to the utmost the capabilities of his manhood. It is the duty of the government accordingly to promote industry, to foster trade, to advance science and art, to cultivate moral-

ity and religion, in a word, to do everything for the well-being of the people, which the people in their individual capacity could either not do at all, or which they could do only with difficulty."

On education: "It is the state's business, even from an economic point of view, to see that its children receive a sufficient degree of education to enable them to enter on equal terms upon the struggle of life. And it is one of the hopeful signs of the times that this truth is now generally admitted."

On temperance: 1. "Temperance is a virtue, and as such it depends upon individual volition and choice. No man could be said to be temperate in the true christian sense who would not be able to control his appetite even when surrounded by firkins of wine. And this ability of his self-control inheres in the will, supported and strengthened by christian grace. 2. Intemperance has its inciting cause in physical conditions which tend to induce a morbid activity of the nerves, and cannot be removed so long as these conditions continue. If the moral will of all individuals were perfect in development and strength, they would be superior to the influence of such external conditions; but in the majority of men this is not the case; and hence in order to reduce the amount of intemperance, these conditions must be changed. This is the truth upon which the sociologist must lay stress. Society cannot afford to wait until all men have become christians capable of self-control, before making efforts to rid itself from the curse of intemperance. 3. Neither moral suasion nor prohibition will avail much toward abating the evil of intemperance, so long as the pres-

ent social and economic conditions are allowed to remain. As long as there is domestic infelicity, as long as there is poverty, and men are forced to over-exertion and privation, and as long as men are born with diseased and debilitated nerves, so long there will be intemperate indulgence in stimulants. If it were not wine or beer, it would be opium or one of the many perparations of human ingenuity for the purpose of producing the same effect. The socialist is bound to regard intemperance in the light of a symptom of the mal-organization of society which will yield of itself when society shall have been better organized. Meanwhile, however, the sociologist would not discourage, but rather encourage any efforts to reduce the amount of intemperance by religious and moral influence, as well as by legal means."

The last paragraph quoted from Dr. Rupp on temperance and the means by which the cause may be made to triumph in complete success, indicates quite clearly the position of Mercersburg Sociology in the matter of modern attempts at general social reform. It shows an awakening conviction that the power of the Gospel is an absolute necessity to the thorough and satisfactory solution of the world's social, ethical and religious problem, that man's misery cannot be redressed and his manhood fully developed until in response to the crying wants of his nature and the nature of his wants, his Maker sends him help and health out of Zion. Ps. cxxviii: 5. Only when the New Jerusalem is more generally seen as the perfection of social beauty, will the Gospel become the power of God

unto all forms of salvation required to make man every whit whole.

The physicians who are now treating the mere symptoms of the malady in the social system, instead of applying the requisite remedy to the root of the disease, must yet come to recognize the holy catholic church as the bearer of the Gospel-balm, before their poor paralytic patients can take up their beds and walk in all the vigor and joy of a radical cure and permanent convalescence. The entire social organism must find its help and health in organized christianity. The heavenly world must pour a supernatural power of regenerative life-blood into the whole fallen race. "It is the order of things in heaven reaching down into the condition of things on earth that serves to impart to these any significance they can ever have in the way of resemblance to heavenly things." (Nevin). In this way only can the "communion of saints" in the church develop itself into the broader social community of citizens in the state, and thus enlarge the answer to the 55th Question of the old ecumenical confession "that each one must feel himself bound to use his gifts, readily and cheerfully, for the advantage and welfare of all other members." When the light of that happy day shall dawn upon the world "the mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands," because, "instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, and for an everlasting sign that shall not be cut off."

LECTURE XVI.

MERCERSBURG ESCHATOLOGY.

Eschatology treats of the events which are regarded as final in the history of the world. It has to do with the completion of the purpose of God in creation, providence, redemption, and the restitution of all sublunary things. These last things are necessarily curtailed behind the veil not easily penetrated by the natural powers of the finite mind. "The Resurrection of the Body" and "The Life Everlasting," being the last articles in the creed, and at the close of the great drama of man's present mode of existence, are events of prophecy which must wait for more light as to the manner of their exact realization. Especially must the science of psychology be more fully developed and perfected before it can shed its best rays of light upon the questions as to "how are the dead raised up?" "with what body do they come?" and as to how "cometh the end when he shall have delivered the kingdom to God, even the Father," * * * "that God may be all in all."

Were the Mercersburg theology an expression of a school of mere speculative thought, its apostles would long since have answered all questions pertaining to the last things in such a way as to be entirely satisfactory to themselves. But it is not a school of venturesome speculation. It makes use of science, and emphasizes the importance of making proper use of

the highest powers of human reason, yet in things which are primarily matters of revelation it is guided by that "more sure word of prophecy given by inspiration of God," as a lamp and heavenly light to all proper investigations into the deep and mysterious things of the infinite mind. This school of theology is also to be distinguished from some others in that it holds Jesus Christ to be the key that unlocks the sanctuary of the inspired Book, and opens its meaning with a christological interpretation of things already written, as well as affording a logical anticipation of things that must be hereafter.

Unchristological doctrines concerning the last things are too generally constructed upon the assumption that God has decreed a time in which he will come to his creation to judge the world, without any reference to the questions now passing through the process of solution in its history; or that he will come in consequence of his impatience with the growing perversity of mankind; or that he will come and put an end to this present order of things, when the number of the elect has been gathered home and safely thronged on Zion's heavenly hill; or when the economy of nature has grown so old with age as to be ripe for a constitutional collapse under the weight of its own decrepitude; or when in accordance with some supralapsarian fiat the physical part of the universe shall be swept out of existence by a general cataclysm, as though "the heavens being on fire," are to pass through a chemical process of physical dissolution and return either to their primary elements or into absolute annihilation.

Such seems to have been the prevailing view of eschatology one hundred years ago when Pollock wrote his *Course of Time*. (See Book VI.)

Along these general lines of eschatological thinking, whether poetically or prosaically conceived and expressed, we find the theories of the last things coming down through the nineteenth century befogged in abstract conceptions of divine power. Dr. John Dick, the Scotch theologian, published his lectures some seventy years ago, and Dr. J. J. Van Oosterzee of Utrecht continued, a quarter of a century later, in a somewhat similar, though along a less mechanical line of argument, in their advocacy and defence of an eschatology which is now beginning to retire before the rising sun of a better theology. Dr. Dick says:* "The power of God is able to execute the purpose of his will. Why should it seem an incredible thing that God should raise the dead? is a question which may put to silence all infidel objectors. As the event does not imply a contradiction, it is possible, and may therefore be effected by that power to which no limits can be assigned. He who made all things out of nothing can unquestionably restore any portion of matter to the form and organization which he gave it at first. If he fashioned the human body out of dust, it would be absurd to suppose that there is any greater difficulty in raising it from the dust again. * * * There will be a visible appearance of Jesus Christ, who will come with great power and glory, and will erect his throne in the clouds. His ministers will be the angels,

* Dick's *Theology*. Vol. II, pp. 315, 321.

who will be sent forth to gather his elect together from all parts of the earth in which they are dwelling, or in which their bodies are deposited. Saints and sinners are now mingled together in the common offices of life; but then they will be parted forever."

Dr. Van Oosterzee, in his *Christian Dogmatics*, Vol. II, pp. 787, 802, indicates his position as follows: "The possibility of such a resurrection of the body is certainly conceivable only from the christian-theistic standpoint, and starts the same difficulties, but has also the same reasons in its favor as that of every miracle of creation or new-creation in every domain of life. From the materialistic point of view, even from a one-sided spiritualistic point of view, of course no bodily resurrection is conceivable; but on the other side we are here, least of all, insensible to the force of the well known words of Ottinger, which speak of "a bodily form" as "the end of all the ways of God." It is not even necessary here to think of a purely mechanical reunion of that which has been separated at death, if with Paul we have found the deeper ground even for the quickening of the body, in the spiritual principle of the life in Christ. We may perhaps suppose that an invisible and indestructible germ of the future body dwells already in the present, and that precisely therein is placed the guarantee of the identity of the two."

In quoting from the above mentioned two distinguished divines of the last century we notice quite a march of progress from Scotland to Holland, and yet there is a considerable christological difference and distance between Utrecht and Mercersburg.

Dr. Emanuel V. Gerhart approaches the subject of the resurrection of the dead from a different direction, and conducts its discussion along a very different line of argument. His principle of resurrection power is in the person of Immanuel, not "enthroned in the clouds," as Dr. Dick locates him, but so vitally identified with humanity in virtue of the incarnation, that when he is "lifted up" his elevation will in some sense draw after him "all men" into the general realm that lies beyond the present abnormal and consequent mortal state of humanity. In agreement with this conception and along this more logical and christological line of argument, Dr. Gerhart, in Book IX of his *Christian Institutes*, says: "The resurrection of Christ, not an abstract conception of God's omnipotence, is our only trustworthy guide in the endeavor to form some just conception of the resurrection in general. Speculative reflection on the article of the christian creed, which does not come nor can ever fall within the range of natural observation or ordinary experience, must be directed and shaped by the true type of the mystery."

"If we reason, governed by this principle of thought, we are justified in believing that in the resurrection all men will not only pass from one domain of existence into another, but all will also live in the higher or the lower world in a form of being and of character specifically other than that human organization which appears on earth or subsists in hades, a constitution and a form which will certainly be consistent with personal identity, but as to the status and qualities of personality will nevertheless be diverse, the difference being

determined in the righteous by the law of the spirit of life in Christ Jesus, in the wicked by the development of the law of sin."

Barring the bare possibility of a radical change of nature of all men in hades, which at this stage of the development of God's kingdom does not seem to be a rational conception, all self-determined human characters will make their entrance into the next world essentially the same in ethical qualities as in their exit from their present order and plane of existence. It may, therefore, be assumed that the "spiritual man" and the "natural man" will not undergo any change in the general resurrection, essentially or exactly the same in kind. It is not to be supposed that when St. Paul spoke of the "natural body" being raised a "spiritual body," I Cor. xv, he meant to teach that the natural body of a man is the same as the natural man's body. As he was writing primarily to christians and of christians "sanctified in Christ Jesus and called to be saints" (Chap. I., verse ii), he evidently meant that in the case of such "sanctified" persons, God "giveth to every seed his own body," because Christ is already so informed in such christians as to give to each body its own resurrection seed. This comforting assurance certainly does not apply to everybody in a mixed audience of believers and unbelievers, but to the "beloved brethren" whom he addressed in the last verse of that wonderful christological sermon.

Mercersburg Eschatology, as applied to the general resurrection of the just and the unjust, has little sympathy with the theory, alluded to by Dr. John Dick in his theology, p. 317, of a "germ or seminal principle

in the human body, which is not destroyed by death; and which at the appointed time, will reproduce the body in a more excellent form than before, through the quickening influence of divine power." Neither does it "suppose," with Dr. J. J. Van Oosterzee, page 787 of his *Dogmatics*, "that an invisible and indestructible germ of a future body dwells already in the present."

On the other hand Mercersburg Christology so apprehends the meaning and power of the incarnation of the Son of God as to see its virtue following humanity down the dark stream and into the dark region of death, applying its healing balm to christian men in the hades realm in such a way as to bridge over the dark chasm between the present and the future state of human being. Christocentric theology is not found wanting in the crossing of Jordan. It is as consistent in its claims as the incarnate mystery is continuous in its historic force, and the remedial kingdom of God persistent in its historical development. As the christological method is the most logical way of conducting an approximately successful inquiry into the meaning of the world's history, so is the christological idea the only principle of correct inquiry into the manner in which that history will be consummated in the "Resurrection of the Dead" and the "Life Everlasting." This method represents the planting of a germinal christian seed in congenial soil: "If the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Jesus from the dead shall quicken also your mortal bodies through the spirit that dwelleth in you." The spirit, however, does not bring his

quickening influence to bear directly upon the body of the christian, but upon his personality, and through such personality upon the body, to recover it from death to the extent of whatever it contains essential to the perpetuation of personal identity. What is christology but that scientific view of Christ's person which gives him the central position in the whole historic economy of human redemption, from the closing of the garden gates of Eden to the opening of the pearly portals of the New Jerusalem, for the ransomed of the Lord to return and come to the heavenly Zion with songs of everlasting joy upon their heads.

As the second coming of the Personal One is the central fact around which will cluster all the events of the coming resurrection age, so the central inquiry into the dogma of the resurrection of the saints must be concerning his relation to their forthcoming, not primarily and directly his relation to the body or soul of the saint, but to the *person* of the sainted dead. The resurrection seed must be in the *person* in order to the restoration of the dead to their normal and glorified completion. St. Paul's philosophy was primarily interested in the resurrection of persons, rather than in the resurrection of muscles, bones and sinews.

It is at least questionable whether the promised resurrection, which animates our hopes of future blessedness, is predicable of the body, or more primarily of the *person*. The body is but seldom mentioned in those passages of the scriptures that treat of or refer to the resurrection. In most cases it is the resurrection of or from the dead, or of the person who has passed into the intermediate state. It is true that the creed

expresses faith "in the resurrection of the body" rather than in the resurrection of the dead, neither is christendom at variance with the confession of faith as expressed in Article XI of the creed. It must be remembered, however, that the old Gnostic tendency to spiritualize everything pertaining to Christ's person and his work in the christian, was still in the church in those periods of her history when the creed was passing through the gradual process of formulation, and that in order to hold fast to the great truth of the resurrection of the dead, with all that it involves and implies, including what the Gnostic heresy denied, viz., the resurrection of the body, the church wisely emphasized that side of the truth; and so it continues by toleration even unto this day. The time will probably come, however, when christendom, assailed as it now is by the opposite tendency toward materialism, will be obliged to place the emphasis back to where the scriptures and true science will justify its location.

Mercersburg Eschatology is not so much concerned about the question as to whether there be a germinal seed in the christian's body as it is with the question in christian psychology as to a germ-principle of life and immortality in the christian man's ransomed personality. If in our persons, Christ is formed the hope, or germ-principle, of glory, the resurrection angel will have but little to do in completing his work of gathering the whole harvest of redeemed humanity into the garner of heavenly glory. Christ's resurrection is both the principle and the proof of our own resurrection. As the generic man, he is the forerunner and first fruits of all redeemed humanity. His resurrec-

tion is the fruit of his victory. When Jesus cried with a loud voice it indicated "the greatness of his strength." In that strength he entered the realm, extracted the sting, and exhausted the power of death. Having thus "abolished death," he reached that turning point in his eventful history when "death had no more dominion over him." Having captured captivity, he led it captive. Having spoiled principalities and power he made a show of them openly. (Col ii: 14). Having been confined as a willing captive in the city of the dead he arose in the midnight hour of human history, and, with more than Samsonian might, plucked up the pillars and carried away the gates of the hadean metropolis. No wonder that "our God has gone up with a shout!" No wonder that the apostles preached Jesus and the resurrection with such enthusiastic emphasis! "It is Christ that died; yea, rather, is risen again." His resurrection and ascension were both of the fruit of his own victory over death and the assurance that we too shall "pass the crystal ports of light to dwell in endless bliss."

Mercersburg theology, however, does not teach that all men who die in Adam shall be normally made alive in Christ. The limitation of saving benefits is with those who are in Christ, or with those who partake of his life as an antidote for sin and death. Others who will have rejected the antidote, or who did not have the disposition to receive it when offered, will still be found poisoned or diseased with that mortal malady; and, therefore, while between themselves and Christ there is a humanity in common, there will be some elements which they will be found not to possess in com-

mon with the risen Lord—elements essential to a resurrection unto moral health, consequent happiness and eternal glory. Christ, as the risen, ascended and glorified head of humanity, will, by virtue of the resurrection-force going out from his person, draw all men unto himself. His relation to those who shall have partaken of his life as an antidote for sin and death, and in whom it shall have operated as a healing force, will be one of positive attraction. To such as will not have been benefited by this counteractant life-force of Immanuel, and who are found in Hades, as continued and consequently continuous sinners, will be resurrected to a continued state of self-condemnation under the continued force of death. The affinities found between life-forces and the attraction consequent thereupon involve the possibility of repulsion. This possibility of repulsion will reach its ultimate actualization in the peculiar character of the resurrection and rejection of the wicked. The Son of Man, by virtue of the common affinity between himself and all members of the race, will gather "all nations" before the judgment seat, and by the force of repulsion will cause the wicked to "depart from" him.

Mercersburg theology, as applied to the resurrection mystery of eschatology, has not yet developed its christology into a satisfactory theory or doctrine. It has, however, turned its face toward the rising of that sun of more rational righteousness which will have a more consistent and scientific healing in his wings. It is only an anticipation of history to predict that there will soon be a much modified apprehension of some things now conceded to be involved

in the Lord's second coming. It is even now held that the resurrection of the dead does not imply that there will be a restoration of all the material elements which at some time in life, or at the final dissolution, may have been incorporated and held together by the ebbing life-force of the individual. The first step toward a scientific solution of this question is to secure a clear and distinct conception as to what constitutes the body. It was the old orthodox idea that the resurrection body is the outward frame, composed of various material substances, and that it would be raised from the grave by some sort of synthetic process in miraculous chemistry. This section of the old theology is now fast passing away beyond the power of resurrection. It was born under the reign of a materialistic planet, and has managed to live through the past materialistic ages, but can no longer command the respect of thinking men, since the light of a more christocentric luminary has made its appearance in the scientific heavens. It has been weighed in God's great balance and found wanting. If theologians had not been blind to the existence of an unseen universe, the idea would never have been born. Besides, it is based upon the abstract power of omnipotence. We do not deny the unlimited power of God, and yet we cannot accept any "body of divinity" that has no organic conception of truth. We admit that omnipotence might make a successful search after all the mummies in Egypt, and gather up all the original ingredients of men whose material bodies have been analyzed in the chemistry of fire, but if this is what the creed of christendom implies as essential to the resurrection of the

body, our faith needs a tonic of the most powerful sort.

Whatever in the old conception of the resurrection of the material of the body is now regarded as out of line with the better march of christological progress, may be attributed to the retention in the faith of the church of some elements of the old Manichean heresy of dualism. It loses sight of the unifying principle of human personality. "A dualism," says Dr. Rauch, "that admits of *two* principles for *one* being, offers many difficulties, and the greatest is to unite those principles in a third." A river may originate in two fountains, but individual life cannot. And because life cannot be derived from different sources, neither can it be separated into different parts.

We repeat, therefore, that whatever there is of a blessed or first resurrection for humanity depends not on some colossal stride of God's abstract omnipotence, but roots itself organically in the last Adam. It is in Christ, not merely as a fruit of his own personal victory over death, and his consequent ascension into the higher sphere of glorified humanity, but also and rather as a fountain of substantial sinless life for each individual, in organic union with him who is the "quickeningspirit," and who begins, in our regeneration, the quickening process in our persons and will complete itself in our resurrection, as sanctified persons, until we are made every whit whole. We already feel the resurrection near, as the earthly house of this tabernacle is being dissolved. Come, Lord Jesus, come quickly! With patience we wait to be absent from this tenement of clay, that we may be cloth-

ed upon with our house which is from heaven. Is not our heavenly house even now in the spiritual and organic process of erection?

The only question remaining to be touched upon is: when shall the last physical change take place in the history of each second-adamite? Down to this time, the weight of theological sentiment, as formulated in the confessions and taught in the divinity schools, has favored its postponement to some unknown future period, when the dethronement of death and the aggregate rising of the dead are to constitute the grand and final act in time's great theater. There is now, however, a gradual breaking away from all such interpretation of scripture. Many believe that the doctrine never had any fellowship with the truth. As soon as an individual becomes a member of the second Adam, there is a beginning of the process by which "this mortal shall put on immortality." The more enlightened christian minds are beginning to rebel at the thought of any part of man's real being going down into the grave and sleeping away unnumbered years in the cheerless chambers of sepulchral solitude.

LECTURE XVII.

MERCERSBURG ESCHATOLOGY—CONCLUDED.

In Lecture XVI an effort was made to explore the realm of eschatology so far as it includes the mystery of the resurrection. Observation was taken of the fact that Mercersburg theology has not yet sufficiently developed itself to enter the hadean realm, fully equipped for the complete unravelment of its mysteries. It, however, felt justified in announcing its belief that the central event in that closing period of the world's great history will be the Second Advent of Jesus Christ; that the truly christological idea is the principle of approximately successful inquiry after the last things, and the manner in which the prophetic utterances of history will be fulfilled; that one of the first fruits of the Second Advent will be the resurrection of the dead; that the resurrection will not be brought about by any manifestation of the abstract power of omnipotence, but rather by a silent display of the concrete dynamic force brought into the organism of fallen humanity by virtue of the incarnation of him who by the assumption of such humanity became its resurrection and its life; that the Personal One will be the mighty magnet drawing unto himself the persons of the sainted dead, and that consequentially their bodies will be restored in so far as shall be necessary to the perpetuation of personal identity.

"After death the judgment." The general judgment is not an article of faith, except as it stands related to and is mentioned in the seventh article of the creed, as a cardinal truth consequential upon the Lord's second coming. As Jesus is the resurrection, so does he also involve in his theanthropic person the judicial necessity of judging "the world in righteous and his people with his truth." To him is committed all judgment, not by an authority from without, but because "for this cause came he into the world that he might bear witness to the truth." He bears witness to the truth as something which can in no sense be disparted from his person. Hence the tremendous nature of the conflict between truth and error. Hence, too, the nature of his mission in the world is to bring not primarily peace but a sword. In this character he was foreseen by the inspired Psalmist. Ps. xlv: 3-4. "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness." Under this view judgment is now seen to be going on as the conflict rages and deepens between Christ and antichrist. "*Now* is the judgment of this world," *now* is the prince of this world in the process of excommunication. John xi: 31. "The general judgment is a fact, the force of which pervades the progress of Messianic revelation from the primeval promise onward through the ages."*

This progressive judgment of the world by the historic Christ is not identical with, but yet inseparable from the coming of God's kingdom. That great truth

* Institutes of the Christian Religion, Vol. II, p. 870.

of his coming kingdom is recognized as such in the first petition of our Lord's Prayer. Its position of precedence in the prayer corresponds with and indicates its primary importance among all the events in the history of the world, all the factors in the economy of man's redemption, and all the forces at work in time for the full glorification of God's ransomed people. It embraces in itself the power of a full answer to all the following petitions in that divine ritual. When the intelligent and consistent christian prays: "Thy kingdom come," he has reason to believe that the answer to that petition anticipates the answer to all that follows. He believes in his own heart and feels in his own consciousness that that kingdom is *now* coming with rising, spreading and prevailing power, and that the Lord is coming *in* his kingdom. Even the penitent thief had perception enough to recognize such an essential relation of Messianic immanence between the King and his kingdom. This view of the kingdom, as now in the process of its coming, is emphasized by all consistent Mercersburg christologians. They read it in every word and trace it between all the lines of their apostolic commission. "Lo, I am with you alway even unto the end of the world." Their discerning faith hears his stately stepping echoed from the corridors of the ages, feels the sweep of his power in the march of his progress, and bears witness to the fulfillment of his promises in the growing splendor of his Messianic glory.

But what is now going on, or rather coming forward in the form of history, will reach a final epoch when Christ crowns his personal Messianic movements with the

more signal manifestation of himself in all the power and glory of his Second Advent. Connected with his second coming, and yet distinct therefrom, will be the judicial epoch of the world's history. "Then shall he sit upon the throne of his glory." His throne will not "be erected in clouds," as already quoted from Dr. Dick. He will rather bring his throne with him. He is now enthroned in Messianic power. That power will continue to be his throne. The Lamb is in the midst of the throne. Rev. iv: 6. Although its character may be modified by either mercy or justice, according to the prevailing nature of the dispensation in which and for which it is primarily erected, or changed, according to the direct purpose of the divine mind, from a throne of grace to a throne of glory, yet it can always in truth be said: "Thy throne O God, is forever and ever." Heb. i: 8. "The Son of man shall come in great power and glory," and "of his kingdom there shall be no end."

That epoch in history is also even now the impending crisis awaiting the closing of time's great drama. The crisis will be fully ripe when the prince of life and light will meet and vanquish the prince of death and darkness upon the world's great battle-field, and close forever the historic moral strife which is now being waged on this sin-polluted planet. At this point we can do no better than quote freely from the best Mercersburg authority, and the most standard orthodox treatise on Mercersburg Eschatology known to the writer. Dr. Emaunel Vogel Gerhart, in his *Institutes of the Christian Religion*, Vol. II, pp. 870, 871, says: "This antagonism implies the conflict of truth with

falsehood, of right with wrong, of Christ with Satan, a conflict which ultimately will reach a decisive crisis. That crisis will be the conclusion of the historic antagonism, the result of the spiritual war going on in the world since the apostasy of the angels. The original purpose of God in bringing the world into existence will triumph, and the end which the moral battles of history have been anticipating will be accomplished. This triumph will be the ripe fruit of all the processes, whether natural or ethical or judicial, which from the beginning has been growing from the living seed of righteousness, the immanent action of the Logos. Being the conclusion and culmination of all the judicial processes of man's history, the general judgment by this fact differs from God's antecedent judicial dealings. * * * All events of human history, whether sacred or profane, evince the presence of moral and judicial forces. An unseen law is ever working with resistless might, which connects right doing with approval and blessing, and wrong doing with condemnation and misery, thus, amid fierce conflicts, announcing the eventual solution of the world problem. A spiritual eye only is needed to interpret the signs of coming judgment which the monuments of every battle-field have been predicting."

The cessation of this conflict will be the swallowing up of this historical antagonism in the final victory of God's kingdom over the principalities and powers of evil. It will include the abolition of mortality in God's moral heritage. "And there shall be no more death," for the former things will have passed away

in the achievement of a glorious triumph for the individual christian.*

As the life of the child is bound up in the life of the mother until the day of their mutual deliverance in birth-travail, so does the church, "the mother of us all," include in her final deliverance the deliverance of each and all of her spiritual children. The full emancipation of the whole kingdom of God implies the disenthralment of each organic subject or individual part. The whole cannot be perfected without the perfection of each organic part, neither can any individual part become fully free and perfect without the corresponding status of the whole.

In agreement with the above truth it follows that the individual saint cannot be made perfect in the hour of his death. He goes into an intermediate state which cannot terminate until the whole ransomed church of God is rescued from the power of hades to become triumphant in the resurrection and judgment day. Even though the saint at his death should be immediately clothed upon with his house which is from heaven, his full consummation of redemption and bliss will be conditioned by the final victory awaiting the whole organism of redeemed humanity at the coming and in the kingdom of the Son of man when he comes to judge the quick and the dead. Furthermore, as the consummation of the individual subject of the kingdom cannot precede the consummation of the kingdom itself, so the consummation of neither can precede the coming of the King.

The individual's final deliverance and full glorifica-

* Christian Institutes, p. 885.

tion will, moreover, depend upon the fact that, being a loyal citizen of the kingdom and a living member of the church, which is Christ's mystical body, and the embodiment of his kingdom, he is also a member of Christ, a branch of the true Vine by the power of the holy ghost through faith. Such faith being alive must needs make manifestation of itself in the unfolding of christian character and fruitage in good works. These good works will be emphasized and commended by the Judge himself. Math. xxv. The peculiar characteristic and intrinsic value of such works is that they are done unto him. Therefore the welcome plaudit: "Come ye blessed of my Father inherit the kingdom" in all its ripeness and glory, the kingdom which has not only been prepared but also and rather developed from the foundation of the world.

As having a bearing upon the foregoing paragraph we quote further from Dr. Gerhart's *Institutes of the Christian Religion*, pp. 884, 885. "As there are crises in the history of the kingdom, so there are peculiar crises in the history of the individual. Such a crisis is the epoch of natural death. The state of the believer in the intermediate realm may be spoken of as a judgment, a personal indication, a positive approval of his faith and character; but the judgment of approval rests on the fact that he is a living member of the body of Christ. Being a member, he participates in the eternal life and the radical salvation which distinguish Christ's mystical body."

By parity of the reasoning employed in the foregoing paragraphs it may be shown that the future state of the wicked will for reverse reasons be the opposite

of that of the righteous. Abnormal human beings will "inherit" a kingdom not prepared for them, but one which they by a perverse use of their divine possibilities and powers have helped to develop for themselves. As vital holiness is the principle of salvation and happiness, so is sin the principle of damnation and misery. Holiness, having an ethical affinity for the fountain of life and purity in Christ, leads the righteous to choose and do the things that are pleasing unto him. On the other hand, sin, having an affinity for selfishness, leads the sinner to choose the contrary course. The wicked are simply left without salvation. Being without normal life, they are left in a state of death. Without the true light, they remain in a state of darkness. Without moral health and with no remedy except that which they have already rejected, they cannot enter a state of convalescence. Without God in the world, they remain aliens from the commonwealth of God's spiritual Israel, and, so far as now known to us, they are without hope. "The second death is hell, called in the New Testament, Gehenna. Of Gehenna sin is the informing principle; and by the constant action of the forces of sin Gehenna perpetuates itself from age to age." (Dr. Gerhart's *Institutes*. p. 887.)

Respecting the time and manner of the final judgment there is much room for conjecture and speculative opinion on the part of those who know more about that coming epoch in history than the Son of God and all the angels in heaven. Mark xiii: 32. Mercersburg philosophy, however, is not primarily given to such speculation concerning the last deep things of God in the fulfillment of the plan of the ages. It fol-

lows neither ancient Chiliasm nor modern Adventism in their miserable attempts to horoscope the future; yet it is obliged to carry the Mercersburg system to completion. In so doing it aims to be consistent with itself as a whole. Such consistency requires that its views of the holy catholic church as the embodiment of God's kingdom in time and space should be continued along a logical line of reasoning until the final crisis and consummation of the kingdom is reached in the world's last epoch. Mercersburg ecclesiology knows not two churches, a visible and an invisible church, but One Holy Catholic Church, visible and invisible. So doubtless will the end be. There will be realities connected with the glorification of the church at the coming of the Son of man and the judgment-day too sacred and too prevaillingly supernatural for the organ of human vision. On the other hand, although "the kingdom of God cometh not ordinarily by observation," there will doubtless be manifestations so obvious as to command the observation of all discerning eyes. And yet there will probably not be many indifferent spectators present to gratify a morbid curiosity by looking in upon the proceedings of that great assize.

Whatever may be the phenomena connected with the final judgment, the recording angel will place it high in the chancery of heaven, that time is to be no more; that the volume of history has been written; that hades has been abolished; that Satan has been judicially overthrown; that mortality has been swallowed up of life; and all because the kingdom of death has been vanquished by the complete victory of Christ's

kingdom over everything that worketh an abomination and maketh a lie. Blessed are they whose names are found in the book of life. These shall enter into the life everlasting. Oh how we begin to long for such a glorious consummation! As the approaching shades of life's eventide gather around us how we long for that rest that remaineth for the people of God! Not that we would be unclothed, but clothed upon with the apparel befitting the blessed state into which we hope to enter when life's fitful fever is over.

Many subordinate questions are involved in the comprehensive problem of the Life Everlasting. Will saints have material bodies in heaven? If not, why not? Dr. Henry Harbaugh truly said: "Christianity glorifies matter." It may be more attenuated, and must be more refined than in the earthly house of this tabernacle. There are bodies celestial and bodies terrestrial.* Celestial bodies incorporate material in its highest attainable form, even as the blooming flower incorporates material more refined than that which enters into the crude leaf at the base of the same plant. This order of things displays the wise and beautiful designs of Providence. He does not allow the flower to spring into that beauty of which its own delicacy is a constitutional part until after

* In no organism, beside the human body, is matter so nearly allied to spirit, and so transparent with the transfused glories of a higher world. In man's body the image of God is represented in a material form. Still more. In the incarnation of Christ, Deity is personally united with matter. This is the house in which God dwells! The Savior, being "in fashion as a man," united the infinite Spirit with finite matter.—Dr. Harbaugh in *The Heavenly Home*, p. 197.

the rising plant has lifted the bud above the earth and the devouring insects that harbor around the base. God has shown this same benevolent wisdom upon a higher plane in ordaining the order of succession through which his rational creatures may pass as they climb the progressive stairway of human existence. Anything like a reverse order would fill our most confident faith with tormenting doubts and fears. A refined and celestial body on earth, amidst the snows and storms of "the former things" would be as much out of place as a blooming rose on Greenland's frosty face, or tropic fruits beneath the icy pole. So, too, if it were possible for a body of literal "flesh and blood" to inherit the celestial kingdom of God, its presence there would shock the eternal fitness of things and send a note of discord through all the choral symphonies of heaven.

Neither is there any reason whatever to suppose that our bodies will be so radically changed in the essential constitution of their nature that in the future state they will appear to themselves as having been torn to pieces and fashioned after another pattern. The tendency of all known finite life is to externalize itself in material. There is no evidence that God ever blew the breath of life into a vacuum. Indeed, material has no higher mission in the economy of nature than to furnish the opportunity for life to manifest itself. Here, the body without life is a corpse, and life, however substantial an entity, without the body, is without its complement; and there is no authority either in science or revelation to justify the supposition that in the future normal state of man's being

God will put asunder what he in the present state had joined together. The fact that the immaterial side of man's being may exist independently of the material side, or corporal body, is no evidence that such is either his normal state, or that he will continue thus forever unclothed. The separation of the material from the immaterial substances which here constitute the man in the entirety of his being is an abnormal state of human existence; it is the state of the dead, and a continuation of this state through eternity would be poor evidence that death had been entirely swallowed up in victory. Indeed, the mere intimation of such a possibility is not very complimentary to him who has proclaimed himself the God of battles, and the complete vanquisher of death in those who have received the benefits of the remedy found fontally in the Victor's person.

Whatever the elements entering into the constitution of our celestial bodies, they will doubtless answer to the idea that the great Creator had in his wise and beneficent mind in ordaining the eternal fitness of things; and, therefore, they cannot be otherwise than adapted to the place that Christ has gone to prepare for his disciples. This implies that heaven is a holy place prepared (John xiv), as well as a holy state commenced and continued in this life. Why not? Man was brought into existence as a denizen of time and space, and his finite limitations will require him to continue under that twofold category until his being is radically changed to something else; yet the supposition of such a change would involve an unthinkable absurdity. It would be nonsense to suppose

that the essential laws and conditions of man's being will not extend to eternity, and that the lines of time's longitude will not continue into the map, the ever enduring map of heaven. Time may lose its metric character, and be no longer divisible into sections made and measured by rolling suns, and space may continue to defy all finite attempts to comprehend its boundaries and boundlessness; yet if there is time for "a half hour of silence in heaven" there will be time enough for an endless day of hallelujahs loud and long, and space enough for the New Jerusalem more real than anything imaged in all its measured furlongs. How can it be otherwise indeed? God's heaven may not be localized, but the heaven prepared for man must have place, and be a place. As already seen, there must be refined material in heaven. All material, however attenuated or etherealized, must have extension. Such extension must have limitations. However boundless space may be, creatures of space, being finite, must have boundaries. Man is a substantial being, both as to his spirit and his body. Neither science nor revelation has given us any evidence that attenuated, refined or glorified matter, shall do away with its constitutional and qualified impenetrability. To the same extent that glorified persons incorporate material in constituting the totality of their being will they require that their heaven include environments. If the bodies of the saints be tangible, the substantive elements of their abode must in the same sense be equally so. All the furniture in our Father's house of many mansions will be tangible to the tactile touch of our celestial fingers, and all the

chalices of his banquet-chamber tangible to lips no longer parched with feverish thirst. Mercersburg Eschatology, while it discounts the gross materialism of this world, is not disposed to run away into dreamy idealism concerning the next. God never designed that man, upon whom he stamped his own imperishable image, should ever become a phantom to float upon the shoreless bosom of some imaginary sea, or a shadow to flit away beneath the vault of some ethereal sky.

In considering the description given in the book of Revelation of the heavenly Jerusalem we have to do with more than mere imagery. Who will dare to say that the reality of heaven does not infinitely surpass the boldest flights of descriptive grandeur portrayed by the Seer of Patmos. The true conception of heaven lies between eschatological realism and the fanciful flights and flatteries of our subjective imagination. Its imagery, as such, is not employed to mock the longings of our yearning hearts, but to continue the revelation of truth which we are now only partially able to receive. Heavenly realities may cast their shadows before as an earnest of our inheritance, but they cannot be expressed by earthly language. Here, we are as liable to wander in the realm of empty dreams as we are to entertain conceptions too materialistic to enshrine the truth. Suffice it to say that heaven will be more real than can be represented by its own imagery, and will include the highest facts and forms of all endearing and enduring realities.

Mercersburg Theology joins readily in the general chorus of sound christian philosophy, that our eyes

have not yet seen, that our ears have not yet heard, and that our hearts have not yet experienced, the things which a kind Father hath laid up for those who by becoming children of God have also by the same birth become joint-heirs with Christ, the elder brother, to that "inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for them." It is reasonable, however, to suppose that the felicities and environments will be such in their essential character as to surpass our most extravagant dreams of their reality. The reasonableness of this supposition seems to be supported by christian science as well as justified by the imagery of revelation. What meaning can there be in the last few chapters of the Bible if heaven be less real than earth. Surely the New Jerusalem with its dozen gates ajar, the crystal river with its living, limpid stream, and the celestial city whose builder and maker is God, surely these are not false images of nothing real, before which the wise and benevolent God would have his confiding children bow down and worship in the blind adoration of illusory hopes. Why should there not be pearly gates through which to enter, and golden streets upon which to walk, when the ransomed of the Lord shall return and come to Zion with songs of everlasting joy upon their heads? Why should there not be palms of victory borne, and crowns of glory worn by the exultant army of the skies as they parade before the enthroned Captain of their salvation, and cause heaven's high arches to echo with hallelujahs to his everlasting praise?

In heaven at last. We have reached the goal to the stadium of our earthly pilgrimage.

"The earth recedes, it disappears;
Heaven opens on our eyes; our ears
With sounds seraphic ring."

Here we reap the ripened fruit of human history. Here human personality realizes its true ideal. Here "the saints of all ages in harmony meet." The kingdom of God consummates itself in heavenly perfection. This is our Father's house, and his children's eternal home. Here we are in exact accord with our environment. We now enter upon a period of existence not limited by the categories and contractions of time and space. Here the convergent lines of all history focus themselves with christocentric glory in the Lamb on Mount Zion, surrounded by the sacramental hosts of the redeemed.

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